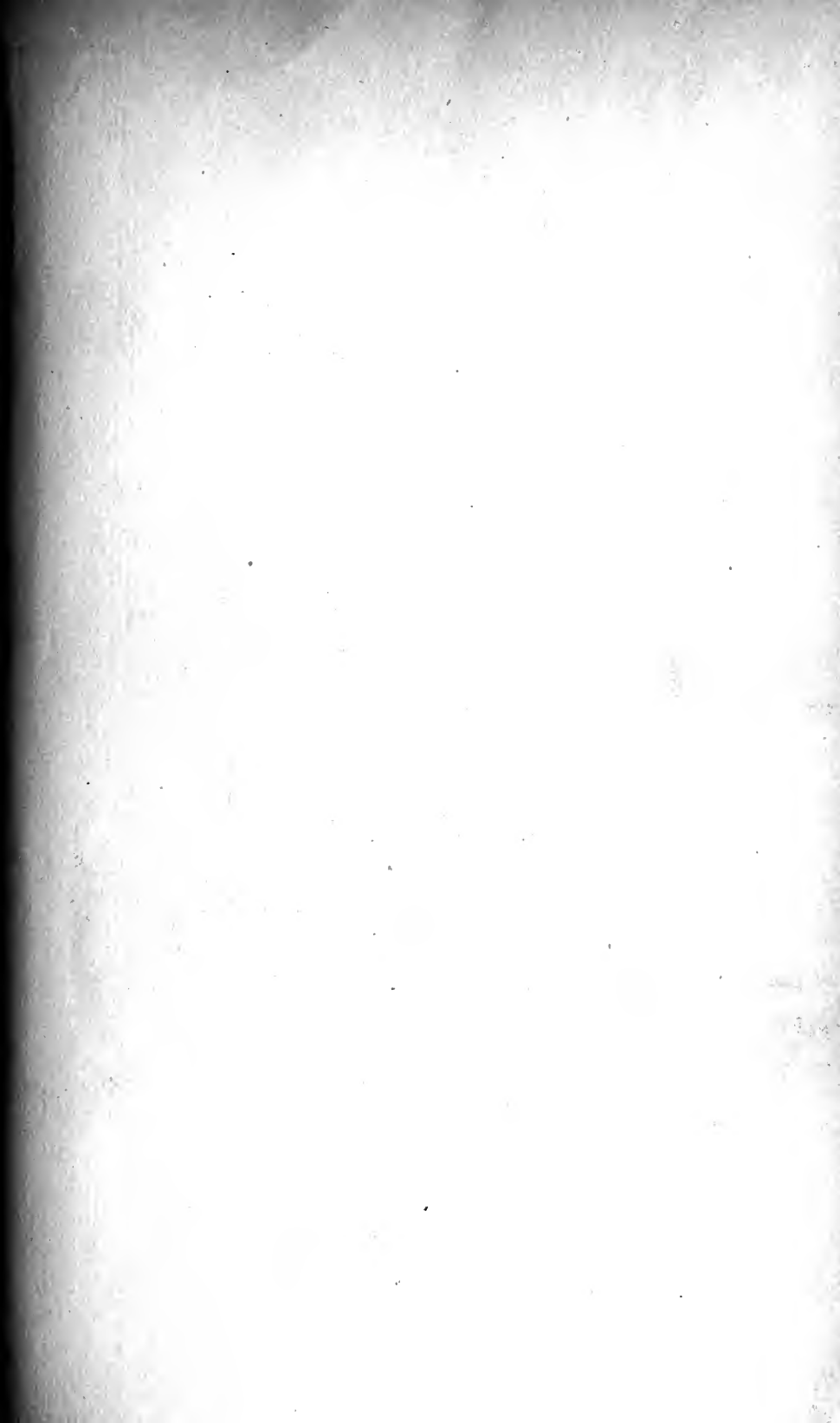


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THE HARTFORD SEMINARY RECORD

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EDITORIAL BOARD: — Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Stephen Tracy Livingston. *Associate Editor*: — Warren Bartlett Seabury. *Business Manager*: — Luther Milton Strayer.

It is not an altogether unprecedented occurrence for the first number in a volume of the RECORD to be somewhat delayed. This year, however, in addition to the common hindrances appeared a new one. When the matter was already largely in type the magazine was caught in the grip of a strike by the Typographical Union. The editorial temper is at the present writing in such a state that we are convinced that neither party to the strike would look hither for a dispassionate arbitrator. We have accordingly decided that instead of writing a sociological editorial on the labor question we will step into the cellar and acquire serenity by gazing at a ton of anthracite which has just arrived to adorn the editorial coal bin. We trust all our waiting readers may have a similar palliative to their annoyance.

This number of the RECORD will doubtless be recognized as a Pedagogical Number. The professors in the Bible Normal College have consented to supply all our contributed matter. We are confident that the excellent articles by Professors Dawson, Knight, Pease, and Miss Terrill will receive the hearty welcome they deserve.

Frequent inquiries have been made by ministers and others interested in the study of the Old Testament by adult classes in the Sunday-school for some outline course of study which

shall be precise enough to be a satisfactory guide for the student and at the same time so scholarly in its method and so broad in its references to literature as to make it the basis for really careful work. In the February number the RECORD will devote considerable space to presenting such an Outline prepared by Professor Paton. Both his professional training and his varied experience with popular classes fit him peculiarly for just this work.

The Seminary opens prosperously with an enrollment of eighty-three, one in excess of last year. The topic chosen by Professor Jacobus for the address at the opening of the term was most timely, and we commend to the serious attention of our readers the full report of it that appears among the "Seminary Annals." Among the many adjustments that are apparent in the thought of the time not the least significant is that manifesting itself in the motives for entering the ministry that are proving influential with young men.

The popular interest aroused in the questions of higher education by the inaugural addresses of the University Presidents during the past year has been extraordinary. The question as to just what college education should achieve is being brought with precision to the attention of the educated public. A certain quality of unreality has doubtless in the past attached itself to the degree of B.A. Men are coming to notice that somehow the halo the degree has worn does not fit. They are insistently asking the question: "What is a college education good for?" The question is a proper one. If a college education is not good for something, and if B.A. means nothing, the sooner both are abolished the better. As an answer to this most vital question President Wilson's address, in adequate apprehension of the problem, and in brilliant and forceful presentation of the college ideal is the most significant utterance on the general theme which has been made for a long time. We rejoice in the wide recognition it is having.

THE CONTROL OF LIFE THROUGH ENVIRONMENT.

Mankind has been slow to understand and appreciate its relations to what is called "nature". This is not to be wondered at. Until a sufficient body of accurate knowledge as to the constitution and order of nature had been acquired, such an understanding and appreciation were impossible.

When the mind of primitive man first contemplated intelligently the external world in which it found itself, it must have been overcome by the vastness and mystery of the thing it beheld. Nature's works were too gigantic, her forces too resistless, her regard for man apparently too indifferent, for such a mind to look upon with courage, and confidence in its power to control them. Earthquakes and volcanic eruptions shattered and overwhelmed the dwellings primitive man erected for himself. Floods swept him from the earth. Wild beasts pounced upon him in the darkness. Disease stalked before him night and day. Famine preyed upon him incessantly. And amidst it all he was helpless, his body powerless to withstand such forces, his intellect too feeble to grapple with and control them, and his feelings too perturbed to admit of anything but abasement and superstition. Is it any wonder that primitive man came to regard nature as arrayed against him, came to look upon his own life as a bitter struggle against nature, came to identify nature with everything evil?

Here are the beginnings of that belief found everywhere in the world, that there is an eternal conflict between man and his natural environments, that nature is intrinsically evil and must be overcome. This belief has dominated not only the popular consciousness in its attempts to formulate theories of life, and devise methods of achieving virtuous and happy conditions. It has also dominated most of the philosophies and religions of the world. Savage man fled in terror and hate from the earth-

quakes, storms, and pestilences of nature, and both sages and priests have imitated him in fleeing from the evils of nature without and within. They have postulated the greatest good in antithesis to nature. They have created a spiritual world and a spiritual man antagonistic to the natural world and the natural man. They have established a dualism of thought and life, and have arrayed their followers against the very laws that conditioned their existence. They have confused reason itself by making God the creator of the natural world and then making the laws of this natural world antithetical to the laws of its Creator. Realizing the partial truth that man must emancipate himself from his thralldom to nature, they have interpreted that emancipation as a process of combat and victory over nature wherein she should be annihilated utterly. It has been a recent thought in the world, and that too with a few rare souls, that such an emancipation will probably come only through an intelligent understanding and use of nature, through coöperating with her sympathetically and reverently.

And this primitive type of philosophy and religion controls the masses of men and women even in our own generation. True, the ideals of goodness, beauty, and truth have grown clearer with the centuries that have come and gone. The yearnings of human hearts for the attainment of these ideals have grown stronger. The struggles for a spiritual existence of some form or another have become more intense. And yet, for the most part, the masses of the people are unresponsive and indifferent in their attitude towards nature. They show little interest in natural phenomena or appreciation of them. They devise system after system of education and religion based upon the same books and traditions that past generations have befuddled their understandings with, overlooking completely the revelations of nature. They see in her mainly the things to be fought against, and discern nothing beneficent. They fight down her clamorings in their own souls. They cut themselves off from her direct influences, herding together in cities, and building Towers of Babel for their greater confusion. They ignore her laws in their personal lives. They crave a larger measure of goodness and happiness, and yet in their choice of dwelling-places, in their

building of houses to live in, in their selection of food and drink, in their clothing of their bodies, in their choice of occupations and amusements, in their methods and habits of work,— they disregard natural laws and impose upon themselves conditions that make their ideals of goodness and happiness impossible of attainment.

But while a body of knowledge requisite for the understanding of man's relations to nature has been slow to accumulate, and while the majority of men and women are yet living distracted lives because they have not the knowledge or disposition to conform themselves to nature's laws, nevertheless much progress has been made. Many of the more obvious phenomena of nature are now understood, and the laws that control them are sufficiently clear to mitigate men's fears and relieve their helplessness. Water, wind, fire, gravity, electricity, have been brought measurably within human control and are being made to contribute enormously to human welfare. Much is known about the natural conditions that determine health and disease, sanity and insanity, and many other types of happiness or wretchedness. Elect minds throughout the world are busy with problems having to do with the control of life through environment. Many are beginning to see the bearing of all this upon the higher life of man. Already education is receiving a new impulse through the recognition of the fact that physical conditions and activities affect the growth of the brain and the mind as well. Moral regeneration is being aided by the conception that the roots of moral character penetrate to the subsoil of the body. The hope is springing up in some minds that the entire problem of human regeneration will be much simplified when men shall have learned more fully the nature of their own lives, the nature of the physical world that environs them, and the interactions between this physical world and the spirit of man which is set to subdue it. It seems to me that the leaders of religious thought should eagerly appropriate this type of knowledge and the methods of work it may suggest. The church at present needs a larger view of the regenerative process, and a more liberal attitude towards the means of human redemption which nature offers.

From the point of view indicated in the foregoing observations, let us now raise the question as to how life may be controlled through environment. An answer to this question may best be sought in the Biological sciences. Here is to be found the body of knowledge that reveals most definitely man's relations to nature. Biology, then, tells us that nature modifies living organisms mainly through three forms of environment. These are as follows: (1) *Food*, meaning by that term all kinds of nourishment whatsoever; (2) *Climate*, including all conditions of temperature, moisture, healthfulness of soil, atmosphere, and the like; and (3) *Range of Movement*, including all conditions that determine the extent, freedom, and efficiency of activity. These forms of environment, through which life is primarily controlled, will now be considered.

1. *Food*.—Of all causes which affect the quantity and quality of life, food is probably the most powerful. This is illustrated, first of all, in plants. Every gardener and housewife knows that, other things being equal, the more food plants have, the faster and larger they grow. For this reason they are set wide enough apart for the surrounding soil to yield them nourishment; or the ground is enriched by specially prepared fertilizers. A gardener of extensive experience has said: "It is a rule invariably with us when we desire to keep a true stock of any kind of seed, to grow it on poor land." That is to say, if the soil is poor, the tendency of plants to vary becomes less; while if the soil is rich, the tendency to vary becomes greater. The roots of the beet, carrot, radish, and other plants are colorless in a wild state. When, however, they are domesticated and supplied with richer soil, they become red or yellow. Their size and flavor also improve. It is known that the percentage of sugar in the sugar-beet has been increased from four per cent. to sixteen per cent. through improved culture. The changes wrought in cultivated plants throughout history have been due in part to food. The primitive crabapple has been transformed into some two thousand distinct varieties of apples; the wild cherry, into one hundred varieties; the wild pear, into forty-five varieties; and the wild plum, into forty varieties. From the primitive potato, thirty-three varieties have been produced; from

the cabbage, thirty varieties; and from the pea, thirty varieties. The wild rose has become two hundred varieties; the lilac, one hundred and ten; the lily, fifty, and the pink, twenty.

The influence of food upon variation in animal life has been established by the most exact experiments. In the lower animals, at least, the distribution of sex depends largely upon the amount of food. Thus Yung has shown that in tadpoles the ordinary proportion of the two sexes is forty-six males to fifty-four females. Now, if the young tadpoles be fed beef, the proportion becomes twenty-two males to seventy-eight females. If they are fed fish, the proportion becomes nineteen males to eighty-one females. And if they are fed the sciatic muscles of frogs, the proportion becomes eight males to ninety-two females. That is to say, the more nutritious the food the larger the proportion of females. Born has performed the same experiments with similar results. It is well known that bees make use of this principle in producing their queens, workers, and drones. A worker-larva may be converted into a queen if royal food is provided. More general modifications in animal life have been produced throughout the world, both in a state of nature and under domestication. Scientists think that the domestication of animals, even as regards their psychical character, has depended largely upon food. Moleschott says that the wildcat, for instance, has become a house cat through the influence of food. The numerous changes in size, form, and color markings that animals have undergone, and still undergo, are partly due to food. Through this means, to some extent at least, has the wild ox been transformed into fifty varieties of domestic cattle, the wild horse into twenty varieties, the wild dog into one hundred and eighty-nine varieties, and the wild pigeon into two hundred and eighty-eight varieties. Many bird fanciers think that by appropriate color feeding they can help the production and intensification of colors. Thus they believe that canary birds can be made a brighter yellow by feeding them upon egg, mustard seed, curcuma powder, saffron water, and alcohol, in definite proportions.

There can be no doubt that food is also an important cause of variation in human life. On the physical side this is perfectly

obvious. The body depends primarily for its energy and rate of growth upon the food it appropriates and applies to its needs. It must therefore result that different individuals will vary in size, strength, and activity, in proportion as they are well or poorly nourished. Men, as well as animals, are everywhere modified in size by what they eat. Undoubtedly the character of races has been determined in part by their diet. The Arctic regions, Terra del Fuego, and such islands as Tasmania, Australia, New Guinea, and New Caledonia, are naturally among the most unpropitious regions of the earth, so far as food is concerned, and the inhabitants of these regions are extremely inferior stocks of men. They are imperfectly developed physically, as in the case of the Esquimaux, and their intelligence is of a very low order. Contrasted with such unpropitious regions of the earth we have Asia, which has always, in historic times, been a great reservoir of the vegetable and animal foods useful to the human race. Asia and the Mediterranean region of Europe and Africa have been the mother countries of the great races of mankind. Here the larger portion of humanity has always lived, and here have been founded some of the greatest civilizations that are known to have existed. Such are the civilizations of the Egyptians, the Assyrians and Persians, the Babylonians, Hindus and Chinese, and the prolific and powerful Aryans. It is certainly significant that the richest and most diversified food-areas of the world should thus have produced the most powerful stocks of men of which we have any record.

What is true of mankind in general is equally true of individuals. Within civilized communities children who have inadequate or improper food, especially during the critical periods of development, are apt to be rickety or otherwise defective. On the other hand, well-nourished children are just as certain to vary in the direction of more perfect organic structures, and a healthier discharge of all the vital functions. Warner, in his study of fifty thousand English school children, found that out of 2,308 boys and 1,618 girls who had developmental defects, 16.2 per cent. of the boys and 26.3 per cent. of the girls were suffering from imperfect nutrition; out of 2,853 boys and 2,015 girls that showed abnormal nerve signs, 12.3 per cent. of the boys

and 16.6 per cent. of the girls were suffering from imperfect nutrition; out of 2,077 boys and 1,635 girls who were classed as dull children, 15.5 per cent. of the boys and 19 per cent. of the girls were suffering from imperfect nutrition. The relation between low nutrition and imperfect development thus indicated in Warner's study may be still more clearly seen in the light of another comparison. Thus of all the cases of imperfect nutrition met with by Warner, 49.9 per cent. of the boys and 55.5 per cent. of the girls had some developmental defects; 47.1 per cent. of the boys and 43.5 per cent. of the girls had abnormal nerve signs; and 43.1 per cent. of the boys and 40.5 per cent. of the girls showed mental dullness. That is to say, between 40 and 50 per cent. of the poorly nourished children were defective physically or mentally, or both.

The influence of nutrition in producing nervous states likely to be transmitted as degeneracy in the offspring is excellently illustrated in the nervous disorders due to improper nutrition during youth. W. S. Christopher, of Chicago, has called attention to the following neuroses of development due to bad nutrition: (1) "Impairment of psychic faculties; (2) Impairment of sensation, such as anæsthesia, hyperæsthesia, and hyperalgia; (3) Interference in the production of heat, such as elevation of temperature and depression of temperature; (4) Imperfect development of muscular tissues, such as hypertrophy, atrophy, paralysis, and convulsions; (5) Impairment of skeletal muscles, such as general convulsions, chorea, and tetany (toe and finger jerks); (6) Impairment of the pharynx, such as dyspnœa (difficult breathing); (7) Impairment of the œsophagus, such as dysphagia (difficult swallowing); (8) Impairment of the stomach, such as a tendency to vomit; (9) Impairment of intestines, such as increased peristalsis and decreased peristalsis; (10) Impairment of the larynx, such as Laryngismus stridulus (croup spasm), and chorea; (11) Impairment of the bronchi, such as asthma and bronchorrhea (excessive secretion); (12) Impairments of the urino-genital system, such as incontinence or retention of secretions, spasmodic stricture, neuralgias and spasms; (13) Impairment of the heart, such as disturbance of rate of rhythm;

and (14) Impairment of the secretory organs, such as decrease of secretions and modification of composition of secretions.

On the psycho-physical side, many observers have confirmed the view that inadequate or improper food is related to mental or moral defects. Morel, many years ago, in maintaining his theory of degeneration, pointed out the influence of tainted foods in producing dwarfishness and idiocy. Since that time, several investigations among criminals have shown that these delinquents are usually poorly nourished. I have myself examined carefully two groups of reform school children, and have compared them with ordinary public school children. I found that in height, weight, strength, and lung capacity, they were much below the normal average. Most of them came from the large cities, and from homes in which the barest necessities of food were but uncertainly provided. Kline has found in his study of truants a similar evidence of low nutrition. We have here a suggestion that men, like the lower animals, may owe their malevolent dispositions to organic hunger. Farmers have learned that the best way to keep a herd of cattle from breaking out of their enclosure is to feed them well. Tamers of wild animals know that restlessness and ferocity always yield to an abundance of food. It is certainly no disparagement of men to say that they obey similar laws. We have, moreover, a suggestion as to how far-reaching is the influence of the nutritive process. If a defective or criminal mind can owe its constitution, in never so small a degree, to food, it is a fair inference that even in normal life the nutriment of the body becomes literally the nutriment of the mind. The belief that thought is the final product of digestion, is therefore not so wide of the mark.

Dr. Hall says: "Nutrition is the basis of modern psychology, of all psychic life. Food is the first instinct of the soul. It has been computed that from one-half to three-fourths of all the world's energy goes to seeking for food. . . . The first fact to be considered is that every cell in the body has its own hunger, probably wanting something, differing, however slightly, from all the rest. It takes out what it wants from the blood. So that what we call hunger is a far-off echo of the sum of the

hungers of the individual cells, like the roar of distant waves from the deep. . . . The brain is an organ of digestion, and its activity is just as necessary for health as that of the muscles. There the chemical changes are most active. The blood goes into the brain richer and comes out poorer than in any other part of the body. . . . We live not alone by what we digest, but by what we digest on a higher plane. It is a universal law that with nutrition goes happiness. The appetite, the joy of being alive, gives rise to all art and the higher developments of the mind. If people cannot eat and assimilate food, they cannot be educated. . . . Along with loss of appetite goes loss of love for work. To be weak is to be miserable. All diseases are self-starvation. They originate in fatigue, which is unsatisfied cell hunger. The necessity of judicious, wholesome food is paramount. You can educate a long time by externals and not accomplish as much as good feeding will accomplish by itself. Children must be supplied with plenty of nutritious food if they are to develop healthily either in body or mind."

Warner speaks of the relation between food and brain action as follows: "A child that is starving from want of food, i. e., a child whose nerve centers are deprived of due blood supply, does not give out any great amount of force, there is but low capacity for mental and nerve-muscular action. A nerve center must be well supplied with good blood in order that it may be apt for action, and clearly impressionable to stimulation from without. In such case the limit of capacity for action is determined by food, and better or fuller feeding may be followed by more action."

2. *Climate*.—D'Orbigny believed that cold on the one hand, and decrease of atmospheric pressure on the other, exert an unfavorable influence on growth. Cultivated hemp grows no higher than a metre and a half in France, while in Piedmont it attains three and four metres. If the Italian stock is planted in France, it rapidly reverts to the small variety. It is well known how dry and cold climates are much less favorable to luxurious vegetation than moist, warm climates. Compare a tropical jungle with the relatively small, stunted plants of sub-arctic regions. In the Dakotas, where there is little moisture in the air and where the temperature is low, such trees as the elm, ash, and

box-alder do not become more than half as large as they do in Illinois. Tandon records instances of change in color due to climatic conditions. Thus, certain gentians that are blue in valleys become white in the mountains. Certain varieties of the geranium having bluish flowers, become variegated when they grow in unpropitious soil. A flower called *Campanula Trachelium* bears flowers which are blue, violet, or white according to the atmospheric conditions surrounding it. Microscopic examination of plants shows that the pigment granules are more numerous in the flowers from high altitudes.

Animal life is also profoundly modified by the various climatic conditions. If a tadpole is kept excluded from heat and light, but is at the same time supplied with food, its growth in size continues, but its development is arrested. That is to say, it grows into a huge tadpole, but never becomes a frog. On the other hand, by keeping young tadpoles subject to as much light and heat as they can endure without perishing, they can be developed into extremely tiny frogs, their tadpole stage being much shortened. Kline found that when he kept young tadpoles in their optimum temperature they gained in two months 11.2 grms. in weight, and .77 cms. in length. On the contrary, tadpoles subjected to a temperature 6° - 8° lower than their optimum gained, in the same time, and under the same conditions as to food, etc., 8.5 grms. in weight, and .6 cen. in length. Large animals show the same tendency to variation under different conditions of heat, moisture, altitude, and the like. The wild animals of tropical regions are in general much larger than are those of colder latitudes. Quaterfages considered that the Corsican and Pyrenean stocks of horses owe their small size largely to the stimulating and dry air of the mountains; while the horses of the Bresse Province in France owe their large size partly at least to the moist, heavy atmosphere in which they are immersed. Horses and oxen become larger when transferred from Brittany (an upland country) to Normandy (a low country). Taine and others would apply the same principle to mankind, large, full-blooded races like the Anglo-Saxons being produced in climates that are moist and temperate.

It is believed by some that changes in climate affect the dis-

tribution of sex. In Java, for instance, European or white children are born in the proportion of five females against two males; in Yucatan in the proportion of eight females against two males. Changes in climate also affect coloration in human beings, just as they do in plants and animals. Fair-haired and ruddy-complexioned immigrants from the north of Europe become darker after residing in the United States for a decade or two. Such a transformation is readily observable among the Scandinavians of the Northwest. In South Dakota the climate is clear, dry, and very windy. The combined effect of these is to tan and roughen the complexion, and make the hair tawny and lusterless. The Scandinavians, who comprise almost one-half of the population, come into the state with fair, ruddy complexions and rich, light auburn hair. They soon show the effect of the climate, however, and the second generation are perceptibly darker and rougher skinned, and have much less beautiful hair. These changes are much less obvious among the Scandinavians of Minnesota, where the climate is damper and less windy. It is the opinion of some observers that people of the United States as a whole are becoming darker, thus, as in the case of stature and physiognomy, gradually approximating to the type of the American Indian.

The influence of climate upon the psychical constitution of men is probably as great as it is upon their physical constitution. In general, we associate widely divergent characteristics with the Negro or Esquimo on the one hand, and the Anglo-Saxon or Teuton on the other. We also associate particular psychical states, more or less complete, perhaps, with different climatic conditions in our own country or even in our own neighborhood. We all know how excessive heat produces a feeling of lassitude that paralyzes ambition, and we all know how in the warmer regions of the United States the inhabitants show a deficiency in ambition and enterprise. Their lassitude has become constitutional. On the other hand a moderate amount of cold invigorates us. The vital index rises perceptibly, and both emotions and intellect are in a saner condition. Perhaps there is no better illustration of atmospheric influence upon the mind than is seen in the relative effects of sunshine and clouds. It is a matter of

everyday observation that our moods are more cheerful and hopeful and our intellects clearer on a bright, beautiful day than on a cloudy, murky day. I dare say most teachers expect worse conduct and poorer lessons on a foggy day. The insane, who are more sensitive as weather barometers than normal people, sometimes illustrate in a wonderful manner the influence of such atmospheric conditions. Of course, it is well understood that these weather moods are simply expressions on the psychical side of different condition in the respiratory and circulatory systems. The lungs get more oxygen per cubic foot of air on a bright day than on a cloudy day, and the blood gets the benefit of it. The heart beats stronger, and the circulation through the brain is more rapid, thus supplying more nutriment to the cells and at the same time carrying off more effectively the waste matter. One may see the most striking effects of such stimulating atmospheric conditions in any high, dry, and sunshiny section of country. It was my privilege to live for several years in a northwestern state. We were 1,200 feet above the sea-level; the sky was cloudless and as blue as sapphire for weeks in succession, and the air was so pure and invigorating that one frequently found himself enjoying the very act of breathing. I cannot describe the exhilarating effect of that climate. During my residence there, I never saw a man, woman, or child in a gloomy mood. Indeed, the people seemed incapable of yielding to depression. Their spirits were as elastic as the fresh, pure air that surrounded them. I shall always expect much of that people.

In a more restricted way, heat, cold, and atmospheric conditions affect every individual daily and hourly. What we may call a healthful temperature, secured by proper clothing and shelter, and pure air, secured by proper sanitation, are indispensable to normal development. There is just as much reason to suppose that a boy whose clothing is too thin to keep him comfortable in cold weather is stunted in growth as to suppose that excessive cold has stunted the growth of the Esquimo. In both cases, the amount of energy necessary to offset the effects of cold must be deducted from what is normally expended in growth. So, too, there is just as much reason to suppose that

children in a poorly ventilated room get less oxygen per cubic foot of air taken into the lungs as that people get less oxygen from a low-lying, malarial district. In both cases, there is imperfect aeration of the blood, sluggish circulation, an accumulation of waste matter in the brain and elsewhere, and a gradual poisoning of the nerve centers through which mental processes are carried on.

3. *Range of Movement.*—The third important cause of variation is range of movement. Animal life, in general, exhibits a degree of vitality proportionate to its range of habitat. The largest and strongest animals are found in those environments that give play to the greatest variety of energies. Trout and other fishes are small in small streams, and large in large streams. Again, the fishes found in lakes are generally larger than those found in rivers; while animal life in the ocean attains a size much beyond that met with in any smaller bodies of water. That this diversity in the size of water-animals is an effect, and not a cause, of its distribution, is rendered probable by the fact that all animal life originated in the ocean. As it has been distributed into more and more restricted environments, it has been modified accordingly. This is illustrated in such families of fish as the salmon, which includes species ranging from four and five feet long down to the tiny trout of a few inches, and representing a variety of habitat from the great rivers and the sea itself to a mountain brook. The same law is illustrated in land animals. The rodents, for instance, include 900 species, ranging in size from a jack rabbit down to a little field mouse, and having a variety of habitat from a prairie many miles in extent to a radius of a few yards.

The law that is thus suggested by a general observation of animals has been proved by careful biological experiments. Thus, if three pond snails, of the same brood and age, are put respectively into aquaria containing 500, 1,000, and 3,000 cubic centimeters of water, a difference in their dimensions may be detected even after a few days; and if the experiment is allowed to last some months, we finally see that the inhabitant of the largest volume of water is the largest in all ways, that of the smallest being smallest, and that of the intermediate aquarium

being between the two. Semple was the first to bring this fact to light, and he explained it as due to some obscure property of water, which, while not possessed of nutritive qualities, is conducive to growth and development. Varigny, however, varied the experiments by using the same quantity of water placed in vessels of different depth, and, by taking precautions to supply the same conditions of food, temperature, etc., he showed conclusively that the difference in growth was due to range of movement alone.

The application of this law to human life is obvious. The races and communities that have the widest range of activities vary the most. The United States illustrates the most perfect condition yet achieved in this respect, and the United States is realizing the most diverse civilization known to history. With individual men the case is equally true. In general, the more varied the activities an individual performs, the more modifications he undergoes. Man, in distinction from woman, is much the more active, being physically capable of a greater variety of movements, and having a stronger impulse to act. Biologists tell us that, organically, woman varies less than man, while psychologists tell us that she is more conservative in her mental life. People, generally, who are constantly in action, and especially those whose activities are varied, are more apt to depart from the common type, both physically and psychically. Cosmopolitanism of life and disposition is synonymous with variation of type, just as provincialism of life and disposition is synonymous with persistence of type. In the sphere of childhood the influence of activity is especially marked. Range of movement affects the boy or girl in just the same way that it affected the snails in Varigny's experiments. The larger the environment, the wider the range of activities, the more rapid and vigorous the growth. Thus do we discover in biology the cause of children's instinct of activity. Their restlessness and love of play are manifestations of the law that life is promoted through movement.

Such are the elements of environment through which nature mainly shapes the lives of her creatures. Speaking more particularly of man, this means that nature controls the lives of men

primarily through what they *eat, drink, dress in, live in, and do*. Now, I am far from saying that this is all there is to human environment. There are other things, and there are doubtless higher things. There are certainly other ways of controlling a man's life than through his food, clothing, shelter, and occupation; and these ways may be higher and better ways. But I affirm that if a man has intellectually and emotionally mastered his environment to the extent that he eats and drinks what he ought to, dresses as he ought to, lives where and under what conditions he ought to, and performs the activities he ought to, he has gone far towards putting himself in line with what nature herself is trying to do. And that is much. He that has done as much has learned the alphabet, at least, of right living. The certain promise of a more complete knowledge is his.

There is no greater need in our generation than the knowledge of how to live, in this sense of using natural environment to promote a larger life. It is as true now as it has ever been that men must either control intelligently the forces of nature or be destroyed by them. Up to a certain point, nature is passive and tractable. She awaits the pleasure of man. Beyond that point, she takes matters into her own hand. We may choose what we put into our mouth; but when we have made the choice, the question is no longer what we will do with the particular food or drink, but what it will do with us. We may choose what kind of a garment we put upon our backs or what kind of a house we build over our heads; but when we have chosen the garment or house, the question is no longer what we will do with them, but what they will do with us. We may choose what occupation we follow, or what activity we engage in, but, having chosen, we become the creatures of the environment we have put ourselves into.

It is the ability to choose the *what, where, and when* in natural environment that insures for man what we may call "biological freedom." Such freedom is the first condition of human salvation, as nature reveals the will of Him who hath fashioned all things. There has been no time in the history of the human race when conditions favored so full a measure of this freedom, and so complete an attainment of this salvation. The problem is

to get the knowledge of how to live into the possession of those who believe it is worth while to live. The spiritual leaders of mankind, the preachers and teachers, must master this body of knowledge which puts men in control of their own lives through the environment they live in. They must equip themselves to preach and teach a Gospel of Biology as well as a Gospel of Theology. They must accept cordially the rising faith in the world that nature's laws are modes of the Eternal Will, and that if mankind is to be truly regenerated, men must be got into complete harmony with these laws. My plea, in short, is for a more earnest and intelligent study, by the spiritual leaders of men, of the processes of life as they have been working through past ages, and are still working in every plant and animal form. "Nature must finally be our working model, not only of how worlds are made but also of how human souls are made. The probabilities are that there is no better way of making them. In any case, we shall do well enough if we become partners of God in the work of creation, reverently learning how his work has been accomplished, and using the tools he has placed in our hands." In the language of Drummond, "As a child set to complete some fine embroidery is shown the stitches, the colors, and the outline traced upon the canvas, so the great Mother [Nature] in setting their difficult task to her later children provides them with one superb part, finished to show the pattern."

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THE RELIGIOUS TRAINING OF THE CHILD IN HOME AND SCHOOL.

One of the essentials to a proper comprehension of any question which may engage our attention is an understanding of the terms used and a clearing of the mind of any false conceptions which might by their presence introduce a disturbing and hindering element. It is desirable, therefore, in connection with our topic, to define, in a way at least satisfactory to one's self, the meaning of the term religion, and then to get a correct conception of the child-nature with which we are to deal.

Religion, then, first of all, must be differentiated from theology. Theology may be defined as an organized body of truth, a system of doctrines concerning God, man, and their mutual relations. Theology is merely the formal aspect of religion expressed in terms of intellect; but religion is a matter of the heart, of feeling far more than knowing. It is that spiritual unity with the Source of Life, that communion with the Divine which finds its external expression in a life of loving service, and its internal expression in a deep peace of soul beyond the power of the world to disturb. In the language of President G. Stanley Hall,* religion "may be formulated as unity with Nature, as the readjustment of conduct to conscience, as restored harmony with self, reunion with God, newly awakened love for Jesus, fresh insight into his mind, as new impulse to do his will." A religious man, then, is not one who has at command a well organized body of ethical and religious truths, but rather one who has entered into vital relationship or unity with God. Jesus said: "To know God, this is life eternal." Such living knowledge of God produces that life, or rather is that life over which death has no power. Herbert Spencer says that a perfect relationship to a perfect environment would be eternal life. The Great Teacher and the great philosopher are here at one, for these two utter-

* "Journal American Social Science Ass'n," No. 15, p. 61.

ances differ only in the form of expression. Religion and life, then, are in a very true sense, one. Faith and the various elements of worship, praise, prayer, adoration, are but the expression of one aspect of religion — man as seen in his relation to God; and the many and varied forms of Christian service are the expression of the other aspect, growing out of the first — man as seen in his relation to humanity. But religion, thus conceived, must of necessity be founded upon truth, for the fullest development of the religious life is dependent upon a knowledge of the relationships which ought to exist between a man and his God, and between a man and his fellows. Hence there is need of instruction in the fundamental, vital truths of Christianity.

Coming now to the nature of the child, a wrong conception with reference to one element of that nature is very prevalent. We must conceive of the child as a being *with a religious nature*, not, as so many do, as a being capable of having such a religious nature superimposed upon him. Brinton, in his "Religions of Primitive Peoples," says :* "The religiosity of man is a part of his psychical being. In the nature and laws of the human mind, in its intellect, sympathies, emotions, and passions, lie the well-springs of all religions, modern or ancient, Christian or heathen. To these we must refer, by these we must explain, whatever errors, falsehoods, bigotry, or cruelty have stained man's creeds or cults; to them we must credit whatever truth, beauty, piety, and love have glorified and hallowed his long search for the perfect and the eternal. . . . The fact is that there has not been a single tribe, no matter how rude, known in history or visited by travelers, which has been shown to be destitute of religion under some form." Every tribe has a belief in the supernatural, which belief has found expression in some form of worship. The religious conceptions and forms of worship of primitive peoples are extremely crude and even grotesque. As we rise in the scale of civilization we find a corresponding refinement in religious ideas and modes of expression; but even the civilization of the twentieth century has hardly attained to the purely spiritual conception of Jesus as revealed to us in his conversation with the woman of Samaria —

* Quoted by Butler in art. in *Educ. Rev.*, Dec., 1899.

"God is a spirit, and they that worship him must worship him in spirit and in truth." This religious instinct, then, is a part of the child's inheritance from the race, and his early theological ideas closely parallel in many respects those of primitive peoples. With this view of the child as a religious being agree many of the philosophers and educators of the past and present. Rosenkranz says :* "A child has as yet no definite religious feeling. He is still only a possibility capable of growth in all directions. But, *since he is a spiritual being*, the essence of religion is active in him, though as yet in an unconscious form. The substance of spirit attests its presence in every individual through his mysterious impulse toward the infinite and eternal, and toward intercourse with God." Froebel says :† "The representation of the infinite in the finite, of the eternal in the temporal, of the celestial in the terrestrial, of the divine in and through man, in the life of man by the nursing of his *originally divine* nature, confronts us unmistakably on every side as the only object, the only aim of all education, in all instruction and training. Therefore man should be viewed from this only true standpoint immediately with his appearance on earth." And again he says :‡ "Man as such, gifted with *divine*, earthly, and human attributes, should be viewed and treated as related to God, to nature, and to humanity." And finally Jesus, the greatest of all the philosophers and teachers, gave us the proper standpoint from which to view little children, when he said : "Suffer the little children, and forbid them not to come unto me : for of such is the Kingdom of Heaven." Whatever else this may mean viewed from a purely exegetical standpoint, it must certainly include this thought, that the little child has within himself those elements or possibilities which entitle him to membership in the heavenly Kingdom, and which, under proper and continuous training, will enable him to enter upon full possession and enjoyment of all the privileges of such membership. This was Jesus' attitude toward the little child, and an increasingly large number of thoughtful persons are coming to look upon the child in the same spirit and from

* *Philosophy of Education*, p. 175-176.

† *Education of Man*, p. 16.

‡ *Education of Man*, p. 1.

the same eminently sane standpoint. If then we give up the old idea, unfortunately still held by many, that the spiritual or religious life is something entirely distinct from the life which begins at birth, and conceive of the child as a being with a religious nature capable of a continuous and definite development according to law, we shall greatly simplify the problem of religious training and place ourselves in a position to work rationally, i. e., in harmony with the divine power.

But the question arises at this point, Is there need of a distinctively religious training? Will not the religious nature best be developed by the unconscious influence of a religious environment rather than by a conscious process of training? The answer to this is both a Yes and a No. There is need of the more or less unconscious influence of a religious atmosphere, especially in the home, but there is also a need of some definite, conscious religious instruction. Dr. Nicholas Murray Butler in an analysis of our civilization* separates it into five parts: man's science, his literature, his art, his institutional life, and his religious beliefs. "Education," he says in another place,† "must include knowledge of each of the five elements named, as well as insight into them all and sympathy with them all. To omit any one of them is to cripple education and make its results at best but partial." Accepting Dr. Butler's analysis as true, it follows that religious training is a "necessary factor in education and must be given the time, the attention and the serious continued treatment which it deserves." Bishop Spalding takes the same view as to the importance and necessity of religious training. He says‡ "Religion is the vital element in character, and to treat it as though it were but an incidental phase of man's life is to blunder in a matter of the highest and most serious import. Man is born to act, and thought is valuable mainly as a guide to action. Now, the chief inspiration to action, and above all to right action, is found in faith, hope, and love, the virtues of religion, and not in knowledge, the virtue of the intellect."

Modern educationists, while holding strongly to the view of

* "The Meaning of Education."

† *Art. in Educ. Rev.*, Dec., 1899.

‡ *Art. in Educ. Rev.*, July, 1891, p. 116.

the unity of man, and that whatever affects him affects his whole being, accept and plan their work upon the principle that certain studies or groups of studies, when used according to right methods, are especially adapted to develop certain sides of his nature ; so we study in our schools a little science, mathematics, history, literature, art, language, etc., that the various activities of the mind may be adequately and harmoniously developed. If then we desire the fullest development of man as a religious being we must select those studies which are especially fitted to produce such development, and apply to the presentation of this group the same rational principles of method that are followed in our best secular schools. "The agencies at hand for giving this religious instruction and training are first of all the home and then the church, and especially that department of the church, the Sunday-school, organized for this very purpose."*

Before considering the special functions of each of these agencies, let us note four things which every true educator will seek to do for his pupils. Every true educator will seek (1) to conserve energy by preventing wasteful or wrong use of such ; (2) to direct mental activity, that the truth may be readily and clearly discerned ; (3) to cultivate the desires, that these "springs of action" may be strongly and rightly developed and brought under proper control ; and (4) to present opportunities for the pupil to use the knowledge gained that it may become a part of himself, for it is only as truth is realized in action, in service, that it forms character. "Whosoever heareth these sayings of mine and *doeth* them I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew and beat upon that house ; and it fell not : for it was founded upon a rock." All of these principles ought to be recognized and followed in the religious training of children. They are of value and can be applied with more or less effectiveness in the home, but the great sphere for their application is the Sunday or Bible school.

Let us first of all look at the home as an agency in the religious training of the child. Perhaps the most important element in the home is the home atmosphere or environment. The child

* Butler, Art. in Educ. Rev., Dec., 1899.

is extremely susceptible to the influences around him and reflects in action the atmosphere of his immediate environment. He is also strongly imitative, being weak in personality or will-power, and very suggestible, in fact he seems to be in an almost hypnotic state of suggestibility; in consequence of these two traits he does what he sees others doing, especially his elders, and yields readily to the suggestions which are constantly coming to him. Surround the child in the home with an atmosphere which is charged with love, and he will surely react with childlike expressions of his own affectionate nature; show him concretely, in the relations which exist between the parents themselves and between parents and children, gentleness, kindness, courtesy, unselfishness, truthfulness and other Christian graces, and he will imitatively respond in kind. If the father and mother are conscious of a vital relationship sustained toward God, such consciousness will manifest itself in many ways, and will, unconsciously perhaps but none the less surely, influence the child who "wants to feel that he is the child of God, of the infinitely good and all-wonderful; that in his father divine wisdom and strength are revealed, in his mother divine tenderness and love."* The home then must be of such a character as to help the child to realize this relationship. But to do this the atmosphere of the home must be permanently ethical and religious, for as McCunn says:† "The vital question is not the home as parents make it in seasons of edification, when their consciences are on the alert; it is the home as it normally is in its habitual preferences, its predominant interests, its settled estimates of persons and pursuits, its ordinary circle of associates, its standard of living, its accepted ideals of work and of amusement. For it is not only from the family, but with the family eyes, that we all begin to look out upon the world. And if this first outlook is to see the things for which men live in something like their true perspective, and not as distorted through the deluding medium of the home that is idle, frivolous, sordid, grasping, quarrelsome, or sentimental, this will be due far less to what is done of express educational design, far more to the ideal of life which the family consistently

* Spalding, *Art. in Educ. Rev.*, July, 1891, p. 119.

† "The Making of Character," pp. 83-84.

embodies. For it is only thus that the scale of moral valuation which the family has wrought into its life will be likely, as the years go round, to reflect itself in the habitual feelings, estimates, and actions of its members." It is through such an atmosphere that energy may be conserved by prevention which is worth many a pound of cure, and a right trend given to the child's developing religious nature. But the other guiding principles also have their place in the home training of the child. His activities may be guided and his desires cultivated somewhat through the judicious use of stories. No attempt should be made to give to the child, the very young child, any direct religious instruction, and in this term religious is included all that is usually included under the term moral. All the teaching in the home should be indirect but suggestive. Select the stories carefully and tell them simply as stories, leaving them to make their own impression and to work themselves out in the child's life, as they surely will do if they are adapted in content to his conditions and needs. In the selection of these stories we must remember that it is the so-called moral or human side of religion that develops before the spiritual or divine side, and select those which picture such right social relations as may be within the child's power to grasp. From an understanding and appreciation of human relations he will later on be able to comprehend something of the divine relations.

But in the last analysis we find that action is the former of character, and thus means must be devised in the home to help the child to live out the simple truths which have come to him. Whenever the child is in a loving, helpful mood, his services should be accepted, even at considerable inconvenience to the parent, that the thought and desire of the moment may be caught and fixed through action. Even more than this, opportunities for little services should be made and suggested to the child, that by means of repeated action habit may be formed. In some such ways may we apply the last-mentioned principles to the religious training of the child in the home. The great watchword in the home for this period of child-life should be *nurture*. The parents ought to be good *spiritual nurses*, allowing the child-nature to unfold and expand naturally, giving constant

care to the child's surroundings and guarding him, so far as possible, from contact with everything which would tend to dwarf, or twist, or hinder a natural development of the religious instinct.

But the second agency mentioned, the Bible-school, is at present the most important one for religious instruction and training. In a democratic country like ours such instruction is necessarily excluded from the public schools, and the burden and responsibility of the development of the child's religious nature is thrown back upon the family and the church. Dr. Butler says in this connection :* " The Sunday-school is in this way brought into a position of great responsibility and importance, for it is, in fact, a necessary part of the whole educational machinery of our time. It must, therefore, be made fully conscious of the principles on which its work rests and of the methods best suited to the attainment of its ends. The Sunday-school must, first of all, understand fully the organization, aims, and methods of the public schools ; for it is their ally. It must take into consideration the progress of the instruction there given in secular subjects, and must correlate its own religious instruction with this. It must study the facts of child-life and development, and it must base its methods upon the actual needs and capacities of childhood. It must organize its work economically and scientifically, and it must demand of its teachers special and continuous preparation for their work. It must realize that it is first and above all an educational institution and not a proselytizing one, and that the inherent force of the truth which it teaches is far greater than any attempted bending of that truth to special ends. It must cease to be merely a part of the missionary work of the parish and become a real factor in the educational work of the community." This conception of the Bible-school demands that our religious instruction have a broad aim — the development of the moral and religious sense, and that it be presented in a series of lessons closely related to the stages of child-development with respect to the interests, powers, and needs of such stages.

In the first period, the primary period, extending from about

* Art. in Educ. Rev., Dec., 1899.

four to about nine years of age, the interests center in natural phenomena, motion, animals, etc.; in a word, in those things which appeal to his senses. The greatest literary interest seems to be in fairy and folk-lore stories, and stories of a similar character, the actions and names of the actors being the center of attraction. There is a general interest in matters theological by the age of seven, but the child's conceptions are anthropomorphic and sensuous. In the early part of this period the ideas which he gets of God ordinarily center in his creative activity, the child envisaging God as a great being, something of an enlarged father, who is the great world-worker, capable of doing all things. These facts, among others, seem to call for the presentation of the creative aspect of God's nature, for the first two or three years of the primary course at least. This is the simplest and most easily grasped aspect of God's nature, which would indicate its adaptability to the child. Caird says, in his "Fundamental Ideas of Christianity"* that "The conceptions of Natural Theology, the idea of God as the Creator, Preserver, Moral Governor, of the world, and of the 'attributes' of Power, Wisdom, Goodness, and so on, with which he is invested, do not seem foreign to our intelligence, for they are based on human analogies, and even where they transcend all finite parallels they can be represented to our minds as only an indefinite extension of human qualities. Ordinary thought, in other words, finds no impossibility in representing to itself a personality who is simply a magnified man." The child should be brought into touch with Nature, at first hand where possible, God as seen in his works being the guiding thought for the teacher in the presentation of the material. Nature should be presented directly as the handiwork of God, without any of the sentimentalism so often associated with nature study in many of our kindergartens. "In the beginning God created the heavens and the earth." "The heavens declare the glory of God and the firmament sheweth his handiwork." As then so now, the world of things is first, and "in the beginning" of the child's religious development the "heavens and the earth" are the elements which first appeal to him, and through which he can get his first glimpse of the

* Vol. I, pp. 56, 57.

Creator, of the "glory of God." If, through the use of this nature material we can impress the child with somewhat of a sense of God's power, wisdom, love, and rule, he will just as surely react with reverence, trust, love, and obedience, as will his brain react light when the optic nerve is stimulated, or sound when the auditory nerve is excited. In the latter half of the period, from six or seven to about nine years of age, when the home begins to mean more to the child, another aspect of God, his fatherhood, may be simply and helpfully presented. We must be careful, however, in this connection to present only those truths that the child is beginning to reach out after, or which he sees as expressions of parent love in the home. Such topics as God's care, help, protection, guidance, and the like, are within the child's comprehension, and if rightly presented will help him to a simple but helpful conception of God as a father, although of course all his imagery will be anthropomorphic in form. The material for this period of school life would be found in the Bible, and in the Old Testament rather than in the New, for the content and form of these Old Testament stories seem much better adapted to the interests and powers of this stage of childhood. The child mind develops slowly, and because his thought powers are comparatively weak he grasps the content of an idea only after repeated presentations of that idea in concrete form. After he has in his childish way glimpsed a great truth, he must not be left to himself to apply it, but the teacher must suggest possible applications of that truth, thus guiding as well as stimulating him to the helpful actualization of the thought in character.

Following this the child might have presented to him some of the homely but important ethical truths, and their application to his life indicated; and some of the simpler, more fundamental truths concerning God and the relation of the child to him. Before leaving the primary department for the next higher one, he should become acquainted with the life of Jesus, this life of lives, however, being presented in its humanity rather than in its divinity, leaving this latter aspect to be emphasized in the period of adolescence. In presenting such a course of instruction to the child as is here suggested, the teacher must beware of gener-

alizations and abstractions. The true and the good are to be given concretely, the story matter being presented as a unit, and the child led by slow, easy steps to a clear perception of definite aspects of such truths as are within his comprehension and which seem to be called for by his condition. The teaching should be as indirect as possible, the child's mind being led more by suggestion than by direct statement. Conscience, which is but slightly developed during this period, should not be depended upon as an important factor in the child's religious training; habit, the result of imitation of environment, and the power of suggestions presented by the teacher being the determining factors.

The last part of the period of childhood, what is usually called the boyhood period, including the years from nine to thirteen or fourteen, is different in many respects from the first. During this period the interest in natural phenomena in an organized form, i. e., as science, is strong. The idea of law which the boy gains in school from his science studies may be used to help him understand that law also reigns in human affairs, and that God is ruling the nations as well as the world of nature. The relation of God's laws in the sphere of human nature to his blessings may also be in a measure understood by means of the somewhat analogous relation between natural laws and their penalties. The dominant literary interest changes from the fairy and folklore story to that of history, in which the "main interest . . . follows the strong lines of action and asks for a clear presentation of persons, places, relations of cause and effect; to which may be added in due but slight proportion, time, ethics, expansive detail." One of Professor Wissler's studies* indicates that the children at this period are most interested in stories of life, and in those which have a definite moral content, the force of which will be felt and appreciated. He also found that the complete narrative makes the lasting impression while the story in outline is treated as uninteresting. From these and other considerations the most suitable material for religious instruction during this period would seem to be the great historic events

* Ped. Sem., Vol. V, p. 523 ff.

recorded in the Old and New Testaments, with possibly a selected number of the more important events of that later development of the Kingdom of God commonly called Christian Missions. In this presentation care must be taken to make the persons, places, and causes and effects stand out prominently, that the child's interest may be gained and held; and also to have each lesson a complete narrative that the unity of the story matter may make its own impression. In teaching these historical lessons we must continue to appeal to the senses. Pictures, blackboard sketches, diagrams, maps, and other illustrative aids must be freely used. As verbal memory is strong during this period, there should be a good deal of drill and memory work, but the matter selected to be memorized should be chosen with a view to its usefulness in further Bible study, or for its moral-religious content.

The child who pursued such a course as has been indicated would have had his religious nature carefully nurtured in the home, and a certain trend or direction given to it; and in the school would have gained a more or less intelligent grasp of the idea of God as a loving, law-giving, law-abiding Father, desiring the love of his children, and blessing them in many ways. This knowledge would serve as a basis for a fuller study of God in his relation to character, to truth, and to service; and would strengthen the desire for a more perfect unity with God through Jesus, the ideal man, God incarnate.

The discussion of the matter and method of instruction for the later periods of life from fourteen to twenty-four years of age, would take us outside of our subject, but the general principles which have been indicated must be applied with the same care, that this religious training and instruction, begun in the period of childhood, may finally result in the production of strong, devout, and intelligent Christian character.

In the Bible-school emphasis is naturally laid upon instruction, carefully organized and fitted to the changing conditions of the pupils; but there should also be emphasized, perhaps with equal force, the need of a personality in the teacher that shall *inspire* the pupil to live the truth, thus freeing himself from the lower nature by the increasing dominance of the higher, and

eventually realizing, so far as it is possible to realize it in this life, the ideal which we have concretely presented in the character of Jesus. Thus the watchword of the school should be "instruction and inspiration," and the church should seek as its teachers in this important branch of its organization, not only those who are well instructed in the science and art of teaching, but those who have the capacity to inspire to action through an attractive personality. The home should be a coöperating factor in training the child during this period, for it is in the home, or through the home, that the greatest number of opportunities for service — for converting thought and desire into action — may be presented.

In closing, let me again quote the significant words of Jesus, "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." And with these let me couple the almost equally significant words of the wise man of Israel, "Train up a child in the way *he* should go, and when he is old he will not depart from it."

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THE STUDY OF THE ENGLISH BIBLE.

One of the remarkable features of the present age is the increase in the study of the English Bible. The new century has begun with an emphasis placed upon that study which has heretofore been unknown. Thousands upon thousands of Sunday-schools, by their very existence, call attention to the estimate placed by the church on the value of Bible study, and give evidence of an honest attempt to gather some of its benefits. The Young Men's Christian Association has recently planned and secured admirable courses of Bible study for use both in their summer assemblies and in their regular work through the year. Many of our colleges now have chairs of Biblical Literature, whose occupants, while offering some courses in Greek and Hebrew, give their chief attention to the English Bible. The American Institute of Sacred Literature, formed expressly for fostering Bible study among the people, has had ten thousand students enrolled in its various courses during the past year. One has only to compare the present condition as to Biblical study with that existing in 1872, the year of the organization of the International Sunday-school Association, in order to see what mighty progress has been made within a generation and to find in the past a prophecy of greater advance in the future.

It is the purpose of this article to note some of the fundamental features connected with this study of the English Bible.

One of the most important is that the study of the English Bible may be thoroughly scientific. It is not by any means claimed that all that passes for Biblical study is scientific; but that the study of the English Bible *may* be just as thoroughly scientific as that bestowed upon the Greek and Hebrew Scriptures. The possibilities involved in this statement are so great and so often ignored that the matter demands investigation.

The opinion is very prevalent that, however much benefit may be derived from studying the English Bible, that study

cannot be scientific in the best sense. That term is thought to be necessarily reserved for the examination of the Greek and Hebrew Scriptures. Some mysterious advantage is supposed to be possessed by those who can handle the Bible in its original languages, which advantage makes their study essentially different from that of him who must go to the Bible as it is in his mother tongue. This view is entirely wrong. There is, indeed, a difference between the two kinds of study, but it is not an essential difference. To study the Bible scientifically is to study it according to certain well-defined principles of interpretation and by certain generally accepted methods. This the student of the English Bible may do with his Bible just as truly and thoroughly as the Greek and Hebrew student may do it with his Bible. He is doing the same kind of work and in the same way. The language in which the work is done is a subordinate, not an essential feature. Scientific work may be done upon Tatian's Diatessaron, although the energy of the scholar who goes as far back as possible must be expended upon the Arabic translations, in lack of the discovery of the original Syriac. If it were absolutely essential to have the original language of a speaker, no study of our Lord's teachings, as they are contained in the Greek Gospels, would be scientific, since Jesus undoubtedly taught, for the most part, in Aramaic. Helpful as the reconstruction of his teachings in Aramaic may be, few would care to claim that any treatment of them must be based on the Aramaic alone, in order to be scientific. So important is it for the student of the English Bible to appreciate the full value of the opportunities which are his that it may be worth while to illustrate this position by examples taken from the four great departments of Biblical study, viz.: Biblical Introduction, Biblical Exegesis, Biblical History, and Biblical Theology.

Let us begin with Biblical Exegesis, since this has for its object the determining of the meaning of any portion of Scripture, whether longer or shorter. The second Psalm furnishes a good illustration. It can, of course, be treated here only in outline. Taking as the first step the analysis of the unit into its component parts, one readily sees that the Psalm has four main divisions of three verses each: 1. The rebellion of the

nations, vs. 1-3; II. The attitude of Jehovah, vs. 4-6; III. The Anointed One, vs. 7-9; IV. The exhortation of the Psalmist, vs. 10-12. Each division presents a distinct scene, and as scene is added to scene there is a distinct and powerful progress in the action.

Filling out this outline, one finds that each division has three distinct thoughts, which are, for the most part, doubly expressed, in accordance with the parallelism of Hebrew poetry. In the first scene we look down, as from some lofty mountain peak, upon the tumultuous assembly of the nations engaged in plotting. They are directed by their kings and rulers, who, with scornful defiance, are uniting in their plots against Jehovah and his Anointed. Their very cry comes to our ears as they urge one another unitedly to cast off all the restraint of lawful authority.

The second scene changes the direction of our gaze. We see Jehovah in the heavens, in the consciousness of his power as ruler of all, calmly surveying the scene of rebellion, with scorn and derision for the puny plans of the rebels. At last his wrath rises because of their continued opposition and he speaks:

"Yet I have set my king
Upon my holy hill of Zion."

That mighty "I" is the forefront of the assertion. The plans of the rebels have to meet the personality of Jehovah. The king in Zion is his representative. The waves of rebellion dash against an impregnable rock.

In the third scene the Anointed One speaks for himself, but only to declare the decree of Jehovah, upon which everything connected with his position rests. The basis of his kingship is his sonship, more fully manifested now than ever before. The extent of his kingdom is to be the whole world. The manner of his rule for the rebellious nations is to be with unlimited power and with destructive severity, if they persist in disobedience.

In the fourth scene the Psalmist brings his advice to the rebels, and especially to their leaders, at first in general terms and then specifically that they offer obedience to Jehovah, with awe and joyful reverence, and that they pay homage to the Son,

as Jehovah's representative, and make peace with him before they are destroyed.

During this examination of the thought the English reader may also see something of the literary character of this Psalm. He observes the remarkable vividness of the presentation; he is impressed by the intensity and borne on by the swiftness of the action; he notes the conciseness and aptness of the expressions; he feels the throbbing of the eternal truth that seeks to find for itself one expression in this Psalm.

If one seeks, as a final step, to sum up the thought of the whole Psalm, he must gather all around the enthroned King in Zion. The different scenes form a unity, a drama in four acts. The King in Zion is the center. Around him surge the nations in their wickedness and rebellion. Above him is the sovereignty of Jehovah. In the pledged exercise of that sovereignty on his behalf is the guaranty of the permanence and extension of his kingdom. It is only mercy to the rebellious nations to plead with them to submit to and to enjoy the blessings of lawful authority.

In a manner similar to this treatment one may grasp the currents of thought in any passage of Scripture.

Biblical History seeks to estimate the value of the historical statements contained in the Bible and so to arrange them as to give a connected history of the progress of revelation, usually modifying and completing the account from such extra-Biblical sources as are available. One illustration of the study of the English Bible in this field is an outline treatment of the conversion of Paul.

The primary sources are his own references to the event. They are not numerous, but very illuminating. In I Cor. 9: 1 he refers to "seeing" Jesus as a proof of his apostleship. In I Cor. 15: 8 he places the appearance of Jesus to himself in the same category as his appearances to the disciples after his resurrection. In I Cor. 15: 10 he dwells upon God's grace as the power which changed him from the zealous persecutor to the fruitful apostle. In Gal. 1: 15, 16 — perhaps the most important passage of all — he shows that his conversion was due to God's good pleasure, that it was a revelation of the Son of God within

him and that its purpose was that he might preach among the Gentiles. In Eph. 3: 7 he refers to himself as made a minister of the gospel through the grace of God, and in I Tim. 1: 12, 13, 16, he alludes to his appointment for service, although he had been so great a persecutor. Classifying these statements we find that Paul when speaking of his conversion lays emphasis on the following points: (1) the outward revelation, or the vision of Jesus in glory; (2) the inward revelation, or the revelation of the Son of God within him; (3) the origin of the experience as due to God's grace; and (4) its purpose, that he might serve God by preaching this gospel of grace.

In the Book of Acts, as is well known, we have three accounts of Paul's conversion, one in the regular narrative and two in the reports of addresses purporting to have been given by Paul, one before the mob at Jerusalem and the other before Festus and Agrippa. For our present purpose we may assume that a preliminary study of the value of these sources has shown us that they are trustworthy, although of a secondary rank, in comparison with Paul's own statements. Analysis shows the following to be the main points in the representation. For convenience in comparison they are given in a tabular form:

	Ch. 9	Ch. 22	Ch. 26
1. The place and time,			
<i>a.</i> Near Damascus,	9:3	22:6	
<i>b.</i> About noon,		22:6	26:13
2. The light,			
<i>a.</i> Appearing suddenly,	9:3	22:6	
<i>b.</i> From heaven,	9:3	22:6	26:13
<i>c.</i> Exceedingly brilliant,		22:6	26:13
<i>d.</i> Seen also by those with Paul,		22:9	26:13
3. The falling to the ground,			
<i>a.</i> By Paul,	9:4	22:7	26:14
<i>b.</i> By those with him,			26:14
4. The first voice,			
<i>a.</i> In Hebrew,			26:14
<i>b.</i> Its substance — inquiry why Paul was persecuting him,	9:4	22:7	26:14
<i>c.</i> Heard by those with Paul, but not understood,	9:7	22:9	
5. Paul's question, Who art thou, Lord?	9:5	22:8	26:15
6. The reply, I am Jesus, etc.,	9:5	22:8	26:15
7. Paul's further question, What shall I do, Lord?		22:10	
8. The Lord's reply, directing him,	9:6	22:10	26:16
9. Paul raised and led, blind, to Damascus,	9:8	22:11	

	Ch. 9	Ch. 22	Ch. 26
10. The three-days fast,	9:9		
11. The preparation of Ananias to go to him,	9:10-16		
12. Paul receiving sight through Ananias,	9:17, 18	22:13	
13. Paul's commission and immediate duty,	9:15, 16	22:14-16	
14. His baptism and being strengthened,	9:18, 19		

Without stopping to compare the details in these three accounts, we may note that in this union of their representations there appear as the most prominent elements in the event (1) the revelation of Jesus of Nazareth as the risen and exalted Lord, (2) the consequent change in the attitude of Paul towards him, from one of intense opposition to one of implicit obedience, (3) his full reception as a Christian disciple, and (4) the indication of his mission to be a witness for this same Jesus. Comparing now these results with those obtained from Paul's own statements, we find that the two sets of sources are alike in three of the most fundamental matters: the revelation to Paul of Jesus as the Son of God, the resulting change in Paul; and the relation of the revelation to his future work. They agree, that is, concerning the fact of a revelation, the result of the revelation, and the purpose of the revelation. They differ in that Acts gives more fully the historical details, while Paul himself emphasizes the internal aspects of the revelation and the grace of God which made it possible.

These solid and far-reaching conclusions in regard to one of the most important events in human history are easily available to the student of the English Bible. Knowledge of the sources in their Greek form would change no important statement.

As Biblical History gathers the results of exegetical study so far as they relate to history, so Biblical Theology gathers and compares the results of exegetical study so far as they relate to the religious and moral conceptions presented in the Bible, with especial reference to their development and variety. Let our illustration in this field be the theology of the primitive church as shown in the addresses recorded in Acts. Space

allows only an outline of the method of treatment. A list should first be made of all the addresses and other passages having a doctrinal bearing in the first twelve chapters in Acts. Historical investigation of the value of Acts as a source would show the value of these passages as a source for the theology of the time. If the conclusion were reached that these accounts are neither verbatim reports nor wholly due to the imagination of the narrator, but condensed summaries of what was actually said, then each address should be analyzed on that view of its character, and its thoughts be definitely separated and clearly stated, each by itself. A survey of these results would reveal the central theme of the primitive teaching. It was, unmistakably, that Jesus of Nazareth was their Messiah, or, in fuller statement, that Jesus of Nazareth, rejected and crucified by his own people, was truly their Messiah, now risen, exalted, reigning. Further study of the material would reveal a number of other topics grouped around this central theme, under which all the material might naturally be classified. By this process the nature and contents of the theology of the primitive church would appear, so far as recorded in this section of the Scriptures.

This whole process is as open to the student of the English Bible as to him who depends on his Greek Testament. The former, as well as the latter, may, by his own study, come into living touch with the simple but strong theology of the early church, based on great facts and expressing large truths. Even that line of thought, which, although very striking and important, depends on the use of one word in our records ("Servant," Acts 3: 13, 26; 4: 27, 30), the connecting of Jesus with the great servant-prophecies recorded in the Book of Isaiah, is made in the Revised Version perfectly obvious to the English student by the translation "Servant" instead of "Son" and "child" (A. V.) and by the marginal references to the passages in the Book of Isaiah.

That which may be done in this instance may be done in any part of the Bible, since essentially the same process must be used in all study in this field. Hence the student may gain from his English Bible those results which are the crowning results of all Biblical study, in whatever language carried on. He may

come to see, not the process of revelation alone, but the eternal truth revealed. He finds the thoughts of God. His soul rests in the truth.

Of the topics commonly treated under Biblical Introduction there are two, the Canon and the History and Principles of Interpretation, which need not detain us, as the matter of differences in language is not so directly connected either with their methods or with their results. Of the other two, Textual Criticism presents the one department where, obviously, a knowledge of the original languages of the Bible is necessary. The student of the English Bible must accept the text that is before him. But his case is not far different from that of the Hebrew student who accepts the Massoretic text, or at best makes some modifications under the influence of the Septuagint or from conjecture, or from that of the Greek student who follows his Tischendorf or his Westcott and Hort text, noting the reasons for their conclusions. This field is so technical that it must be left, largely, to the experts alone.

The remaining department of Biblical Introduction, commonly called the Higher Criticism, or Special Introduction, which seeks to determine the manner of origin and characteristics of the individual books of the Bible, is both very important and much misunderstood. The opinion is widespread that the matters discussed by the Higher Criticism and the methods employed are so technical that they can be entered into only by Greek and Hebrew scholars. Others must wait, it is thought, till scholars have decided these matters and then meekly accept their results. This is a great mistake. The student of the English Bible is competent to investigate many of these questions and to pass judgment upon the validity and force of most of the arguments used for or against any given position of Greek and Hebrew scholars. He may, for example, form his own opinion, on the basis of his own investigations, as to the time and place of the writing of Galatians, or as to Paul's purpose in writing Romans, or as to the unity of the Revelation. He may enter the Old Testament field and come to definite conclusions as to the sources of Ezra-Nehemiah, or as to the composition of the Pentateuch. It is true that there are matters — like those per-

taining to style — which he must leave untouched, but these would not constitute, at a liberal estimate, more than one-tenth of the whole material.

Take, for instance, such an apparently technical question as the age of P, the priestly document which is commonly regarded as one of the four great writings underlying the Pentateuch. No less an authority than Kittel, after dividing the arguments for and against its composition after the Exile into three classes, the archæological (those relating to the ritual), the literary, and the linguistic, then says*: “The most important of these regions is the history of the ritual. Graf himself preferred to appeal to it, and Wellhausen has taken it up again with peculiar skill and success. The weightiest factors in the question are the place of divine service, the sacrifices, the festivals, the holy persons.” Later† he shows that in the literary domain the main question has thus far not gained many sure results and that the arguments derived from the history of the language possess no intrinsic force to prove the theory, if it has not yet approved itself on other grounds. Now these arguments, upon which chief dependence is placed, are precisely those which can be closely followed by the student of the English Bible. In most cases, even in this field of technical study, he can verify, with his English Bible, the statements and the arguments of Hebrew scholars and come to a clear judgment on the basis of his own viewing of the testimony. In the present unrest of the mind of the church on these matters it would be of immense value if the church as a whole could appreciate and use the power which already lies within its grasp. All cannot be Hebrew scholars, but all may have and use, with scholarly effectiveness, an English Bible, even in relation to the questions of the Higher Criticism.

Our review of the fields of Biblical study has shown that each one, with the exception of that which decides the text which is to form the basis of study, may be entered by the student of the English Bible. His study in each field may be thoroughly scientific. The work is of a grade which demands his highest powers.

* History of the Hebrews, Vol. I, p. 107, English Tr.

† History of the Hebrews, Vol. I, pp. 127, 131.

The processes of study are, in all essential features, of the same kind as those employed in the study of the Scriptures in the original languages. The results reached may be of the highest importance because of their practical value in relation to the life of the church. The student of the English Bible may be, in the best sense of the word, a *student*.

The second of the fundamental features in the study of the English Bible is that, like all study, it has its limitations. It is not exactly similar to the study of the Greek and Hebrew Scriptures. From its very nature it cannot be. One limitation has reference to exactness and certainty in determining the thought. It is universally recognized that the striving for the highest degree of accuracy in determining the meaning of any passage of Scripture demands the study of it in the language in which it was written. None would dispute the great advantage thus gained. He who can go directly to the Greek and Hebrew text and can use for its interpretation his Thayer and Cremer, his Winer and Burton, his Davidson's Syntax and Driver's Hebrew Tenses can speak with authority when the question is one of exactness. The strict force of a tense often settles a difficulty. The particular word used may throw much light on a knotty problem or determine the value of an argument. There is, for example, in the modern reconstruction of Jewish history after the exile, considerable stress laid upon the mention, in the prayer of Ezra (Ezra 9: 9), of the wall as restored. This is one of the arguments alleged* to prove that the mission of Ezra is out of place in its present order and must follow the rebuilding of the walls under Nehemiah. But the argument loses much of its force when it is noted that the Hebrew word used here is not the common one for the wall of a city, which occurs more than twenty times in Nehemiah's journal (Neh. chs. 1-7), but one which may well be used to express figuratively the thought of God as their defense. In this sense the word is used in Ezekiel (13: 5) with reference to the false prophets. The English Version does, indeed, suggest a difference by giving in the margin the reading "a fence," but does not offer a sufficient basis for an argument.

* Kent, *History of the Jewish People*, p. 197; W. R. Harper, *Biblical World*, Aug. 1902, p. 140.

Many such cases illustrate and prove the advantage of a knowledge of Greek and Hebrew.

The only other limitation of importance is that which has reference to what has been called "entering into the genius of a writer." To interpret an author one must put himself into his place, so far as possible. One must think and feel and act, not only in those times, but as that man. Other things being equal, there is no question that this can best be done by the one who uses the language of the writer. To think with Paul as exactly as possible you must think in Greek. To appreciate fully the paronomasias of Micah you must study them in Hebrew.

It is quite possible, however, to exaggerate the importance of these limitations. They have their full force in the lexical and grammatical fields. But they have to do, in the great majority of cases, not with the great sweep of thought in a paragraph, but with shades of meaning, with exactness of detail, with higher degrees of certainty. The English student may make a comprehensive and scholarly study of words in the Bible, especially of those which summarize great vital truths; he may and must depend upon grammar to make certain of the thought; he may also, to a large extent, appreciate the difference in style between different writers. The element of limitation in his study applies to the small things rather than to the large. It arises simply because of the impossibility that corresponding words in different languages should be used with the same shades of meaning and that the idioms of one language should exactly represent those of another.

Moreover, in this matter it makes a large difference whether the translation of the Scriptures employed be good or poor. If the English Version were a slavishly literal translation, like some books of the Septuagint, the student of its pages would be sadly handicapped in his own field. But the reverse is true. The two prime qualities of a good translation—the reproducing of the thought of the original as exactly as possible and the doing of this according to the genius of its own language—were secured for the English Bible in a marked degree from the very beginning by the work of William Tindale, whose noble version has been the foundation of all that have followed. He translated

directly from the Greek and Hebrew and translated into idiomatic English. Bishop Westcott* says of him: "In rendering the sacred text he remained throughout faithful to the instincts of a scholar. . . . His influence decided that our Bible should be popular, and not literary, speaking in a simple dialect, and that so by its simplicity it should be endowed with permanence." In the next version of high importance, the Genevan, which owed its superiority to the sound scholarship and practical judgment of the little group of English exiles at Geneva, both these qualities of a good translation were strongly emphasized. In our present Revised Version, notably in its American Edition, these excellences have now been brought to the highest point yet reached. In using this the student may feel absolutely certain that he comes very close to the thought and spirit of the original.

It should be noted also that the present trend of exegetical study, as Professor Bacon† has so well shown, is towards the development and fuller appreciation of the historical elements involved. The well-balanced exegesis must have both the historical and the grammatical method fully developed. But in the historical field the question of the original language is not so prominent. Facts and truths may be stated and argued upon, whether it be in English or in Greek and Hebrew.

Therefore, while one may strongly assert the special advantages that come from a study of the Bible in the original languages and freely admit the corresponding limitations of a study of the Bible in English, he must also vigorously maintain that these limitations do not render the study in any sense unscientific, nor concern, as a rule, the large matters of exegesis. Such study can be thoroughly scientific, even if it be not exhaustively scientific.

As the third line of thought in regard to the fundamental features of the study of the English Bible, it may be noted that such study, in comparison with that of the Greek and Hebrew Scriptures, has great advantages which are peculiar to itself. One of these is to be found in the greater quickness and ease

* *History of the English Bible*, Second Edition, pp. 164, 165.

† *Exegesis as a Historical Study*, *Biblical World*, March, 1901.

with which results are gained. The student of the English Bible is ready to begin work at once. He knows how to use his tools. The language is his mother tongue. Its words and grammatical constructions and forms of thought are a second nature to him. He is thinking in English, as he has always thought. The student of the Greek and Hebrew, on the contrary, must pass through a long and laborious process of study before he can use the language in the direct work of exegesis. Vocabularies and paradigms and syntax are his apprenticeship. The difference between the two students, at the start, is, in this respect, like that between the skilled workman and the one just beginning to learn a trade.

In the process of his work, also, the English student has a great advantage because of his familiarity with the language. He sees sentences, not single words. His first thought is for the thought, not for the unfamiliar words and the unusual constructions. He gets the thought of a paragraph while the other is laboring with a sentence. One of the hardest but one of the most necessary things in exegesis is to grasp the thought of a paragraph as a whole, seeing both the whole and each part in its relation to the whole, as one absorbs the view from a high mountain, receiving the impression of the whole, while noting details. It takes years of study to make one capable of doing this in Hebrew or Greek as thoroughly and successfully as one may do it in English almost at the start. Thus it results that, in a given time, the student of the English Bible may cover far more ground than the student of the Greek and Hebrew, and that, too, with a scientific thoroughness. Not that covering ground is necessarily an advantage, but, other things being equal, the more ground covered, the better. It would be a moderate estimate to affirm that the proportion is at least ten to one.

Nor, it may be said yet again, are the results to be discounted on the charge of inaccuracy and superficiality. If the work be done with the scientific thoroughness which is possible, any element of inaccuracy in results, so far as this might spring from the sources used, could arise only from the failure of the English Version to represent the thought of the original. But all will admit that this element of variation, although present in the

English Version, as it must be in every translation, has reference only to details and not to any essential features in any department of Biblical study. The possibility of inaccuracy from this source is reduced to a minimum. It is far more likely to result from slipshod methods of exegesis and from lack of sound judgment, in whatever language the exegesis be conducted.

Nor are the results of such study of the English Bible superficial, since they have to do with the great facts and truths of revelation, present a thoroughly comprehensive and systematic treatment of them, and are vitally connected with the life of the church, because they represent the independent study of each student, and are thus a part of his very life and of that of the church. It is of far greater importance to the church at large that it should draw its conclusions as to Biblical truth from its own thorough study of the Word, though it be in English, than that it should merely accept the dictum of scholars as to what the Hebrew and Greek Scriptures teach. The comparative ease and quickness with which results are obtained in the study of the English Bible do not deprive those results of the right to be regarded as accurate and valuable; they simply guarantee more results.

This suggests a second advantage of the study of the English Bible, the possibility of a wider induction as to the trend of a book, or as to the manner and spirit of a writer. It is one of the soundest principles of exegesis that the meaning of a given passage is to be determined according to the general usage of a writer. But to know that requires the close study of many passages. One can hardly estimate Browning fairly by reading only "The Ring and the Book." One does not know Paul if he studies Galatians, or Corinthians, or Colossians alone. How can one tell whether chapters 32 and 33 in the Book of Isaiah are in accord with the teachings and spirit of Isaiah or not, if he has never studied the portions of the book admitted to be by Isaiah? This element of power in interpretation increases in direct proportion as one advances towards a complete study of an author. It attains its fullness only when all his writings have been thoroughly studied. If this be done in Greek or Hebrew, it is possible only to the very advanced student, except in the

few cases where, as with the Minor Prophets, the extant writings of an author are very brief. One may be told, indeed, what the manner of thought of a writer is, but that, though often helpful, has nothing like the advantage of seeing for one's self.

Too much stress can hardly be laid on the importance of this advantage. It often furnishes the decisive evidence needed for a conclusion. Take, as an example, the question of punctuation in Romans 9: 5, which is of so great importance because on it a doctrinal question depends. Shall we punctuate so as to ascribe the expression "God blessed forever" directly to Christ, as in the Revised Version, or so as to regard it only as an ascription of praise to the deity, as in the different forms shown in the margin of the Revised Version? There is nothing in the passage itself which is fully decisive. Obviously we must go back to Paul's usage. An estimate of that usage depends, not so much upon the few other places where Paul connects the name of Christ with the word "God," since these, too, are in dispute, as upon his whole attitude and thought in regard to Jesus Christ. Let one study the influence of Paul's conversion upon that attitude and upon the whole development of his thought on this subject; let him work through Philippians and Romans and Ephesians and Colossians; let him see, in all Paul's writings, how his attitude toward Jesus Christ underlies both his thought and his life; let him, in the fullest way possible, ascertain Paul's estimate of Jesus Christ. The impression produced will be the decisive factor in judging the meaning of what Paul wrote in Rom. 9: 5. But the strength of the impression will depend very largely upon the breadth of the induction. So in every case. For that very reason this element of power is remarkably accessible to the student of the English Bible.

Another advantage is open to him in the ability to lay a fuller emphasis on the contents of revelation, as set forth before him by his own study. To apprehend those contents is the supreme goal of Biblical study. It is of great value to inquire *how* God has revealed himself in any age of the world; often it is necessary to give special study to the form of revelation in order to obtain its contents; but the final end in view is to discover *what* God has revealed. Now the student of the English Bible is able

to place the emphasis on that which is of supreme importance, partly because, as has already been noted, he has more of the contents of revelation under view. The student of Plato's works in Jowett's translation can absorb his whole philosophy while the student of the original is reading the *Phædo* or the *Republic*. In like manner the English student can make a study of the whole of Hebrew prophecy while the Hebrew student is at work upon two or three of the Minor Prophets and extracts from the larger prophetic works; or he can survey all of Paul's epistles while the Greek student is giving his time to two or three. To behold from Mt. Washington one or two peaks of the Presidential range is a glorious sight, but it is not the full view from Mt. Washington.

Another reason for this advantage is that the English student is not so likely to be drawn aside from the leading thoughts of a writer by the temptation to investigate matters which are either only those of detail or not capable of settlement. One has only to open any of the leading commentaries upon the Greek and Hebrew text to see what an amazing number of details are discussed and what a large proportion of space is taken for recording differences of opinion, even upon minute matters. This is, to be sure, the field of exact determination of the thought and much of this work is therefore necessary, but too often the emphasis laid upon it leads to the ignoring or the limiting of the more important work, that of discovering and setting forth the main lines of truth connected with the subject. No special temptation of this kind is before the English student. Many unimportant questions are never raised in his mind. The matters of lexicography and syntax, granting their force and importance, he does not need, as a rule, to stop to discuss. Because he knows the language, even as to its nice points, he is all the more free to fix his attention upon the main thought. He can see the wood, just because he is not noting individual trees.

It is the plainest truths of revelation that are the most important. Just for the reason that they are everywhere appearing are they of the highest value. For the same reason they are often deprived of the emphasis they deserve. None the less are they the living forces in the kingdom of truth. It is a high

privilege of the study of the English Bible that, without entering largely into the discussion of controverted points, as must necessarily be done by Hebrew and Greek exegesis, it may devote itself to emphasizing these central truths of God's Word, as, in varying forms, they come to view in the progressive revelation of Himself to the world through Jesus Christ. Exactly this is the crowning work of all Biblical scholars, in whatever language their studies be conducted.

A unique advantage in the study of the English Bible is that it brings one into direct connection with the English Bible in its literary history. Our Bible is more than a translation; it is in itself a literature. This is due partly to the faithful reproduction, in English dress, of the many forms of literature found in the Greek and Hebrew Scriptures, but chiefly to the character of the thoughts presented. Prof. Phelps,* in his masterful writings upon homiletics has left no sentences of greater suggestiveness or more profound advice in regard to literary style than these: "Style is thought. Qualities of style are qualities of thought. Forms of style are thought in form. . . . Not only is thought primary and expression secondary: thought is absolute, it is imperial."

It is because of the variety and beauty and sublimity of the thoughts of revelation, struggling for utterance through different human lives, that we have, in the Bible, history and biography and oratory and lyric poetry and letters and philosophy and prophecy, each in many wonderfully varied forms, according to the thought and spirit and conditions of the writer. God has laid hold upon human language to embody therein the record of the revelation of himself. By the process language has been exalted and a literature created. This is as true of the English Bible as of the Greek and Hebrew Scriptures.

The English Bible has also made literature. The influence of Tindale's version was as formative upon the English language and literature as Luther's version upon the German. John Bunyan's thought and style both came from the English Bible. Numberless allusions in Macaulay and Tennyson testify to their thorough knowledge and frequent use of the Bible of their own tongue. Throughout the whole history of English literature

* English Style in Public Discourse, p. 5.

one of the most powerful elements in its fashioning has been the Bible.

The English Bible both has a history and has made history. For the reformers in the days of Henry VIII the Tindale Testaments were the chief weapon. The Genevan Bible was not only the household Bible for seventy-five years, but it was in the hands of the men who fought and conquered in the struggle with Charles I. The Version of 1611 was the Bible by the aid of which our fathers entered a new world and founded there an empire of the people. There has been only one English Bible, though in many different versions. That Bible has entered into the life of the English people, the world over, and has reappeared, both in their thought and in their action, in literature as well as in history. One cannot fully understand English literature and English history without a thorough knowledge of the English Bible. To know the stream one must know the fountain which is its source.

Other advantages might be adduced. Enough, however, has been said to show that in such study of the English Bible as has been outlined we have a distinct type of Bible study. Its characteristics are clearly marked. It is differentiated, on the one hand, from much that is called study by its thoroughness and scientific character, and, on the other, from a study of the Bible in Hebrew and Greek both by the limitations and by the advantages which have been described. While it cannot do certain things which Hebrew and Greek exegesis can do, it can do certain other things which the latter cannot do. It is not necessary to enter into a discussion of the comparative importance of the two types of Bible study. Each has its sphere, in which it is of commanding importance. Let no one attempt to subtract an iota from the honor due to Hebrew and Greek exegesis for its high aims, its severe labors, its glorious results. But let the day be hastened when there shall be universal recognition of the fact that the study of the English Bible also has its high aims, its severe labors, and its glorious results, and that the realizing, even in some small measure, of the possibilities opened up by it is fraught with the most important benefits for the church and for the world.

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HOUSEHOLD ECONOMICS AND CITY PROBLEMS

The problems confronting our national life, which arise from the astonishingly large immigration of the past few years, have been presented to us often, with many suggestions as to their solution. These vary according to the viewpoint and experience of the individual who studies the situation. Too many lose sight of one of the most important factors which enter into the creation of the present deplorable conditions in our cities, and one which must receive much more attention before we can hope for radical change in those who are growing up in these sections.

I speak of the decay of home influences and the degeneration of home life in general throughout our land, due, at least in part, to the arrival and influence of a large number of people among us who have no such ideals in this respect as our forefathers had. This is endangering our cities especially, since it is there that we find the largest number of our immigrants congregated.

Those who have felt the potent influence of a well-ordered home accept readily the statement that the homes are the backbone of a nation. Do they also realize what the resultant ill effect is upon the large number of children who are growing up with practically no such influence to direct them?

One is filled with conflicting emotions who stands for the first time in the government building on Ellis Island in New York harbor and watches the seething mass, thousands daily, pressing eagerly forward in their zeal to step foot upon the shore of the new land which they have chosen as a home, henceforth, for themselves and their families. One realizes as never before the enormity of the problems of immigration. He reflects upon the vastness of a land that can accommodate a constant influx of such numbers for years without being overcrowded. He gathers, doubtless, a more truthful characterization of the heterogeneous company than is possible in any other single op-

portunity or group of observations, since here in a single day pass groups from many different nations. There is something peculiarly telltale in the first appearance, fresh from the home land.

Perhaps a bit of concern tinges the first considerations as to the final good of all this migration. Pertinent and fruitful reflections are sure to follow as one contrasts past and present conditions. Some very favorable symptoms appear.

Whereas in the past most of our immigrants were men, chiefly desirous of earning money to take or send back to their homes, at present a striking feature is the large number of women who immigrate. Many family groups are discovered, not infrequently of three or four generations. While other important grounds for encouragement suggest themselves, this fact is, I take it, as full of significance for the future as any. Evidently these people who are coming today intend to remain.

What are their standards?

What reconstructions are desirable and possible?

What part have we in the matter?

Formerly the adventurer left behind him all family and home associations, thereby separating himself from some of the noblest incentives to industry and sobriety. In their stead he was brought face to face with all the temptations incident to life among strangers in new and untried surroundings. To be sure, the ideals in the great majority of the homes of this class are at the present time on a sadly low level, but the results are certain to be better than in the former conditions. While satisfaction of desires remains with most very near the primitive cycle of food, clothing, and shelter, there is present, nevertheless, all that is necessary for a gradual elevation of the standards to a higher and worthier plane of living.

In almost every detail of the home life there is need of radical change to be brought about by education of the home-makers in the principles underlying the various kinds of home interests and activities. They need to be helped to realize, as they cannot at present, the direct influence of the home life they create upon the lives of their husbands and children, as well as upon the community at large. Life with them is very haphazard and

accidental. One must needs be a frequent visitor to appreciate how entirely unfamiliar are the seemingly simplest laws of correct living. Because of their ignorance they suffer at every turn. Sanitary principles are quite disregarded, and as a result a low average of health prevails among them, and the public finds itself menaced. Living expenses run up far in excess of what is consistent with the income as a result of failure in understanding marketing, food values, the proper preparation of inexpensive and appetizing dishes, or the economical utilization of all that is purchased.

What can we do about it?

There are those, somewhat aware of the situation, who feel assured that the case, although pitiful, is hopeless. Such a conclusion arises either from too little experience and friendly contact with these women, or from an occasional unfortunate experience which we are forced to believe is the exception rather than the rule. There are, it is true, many who are as yet content with their conditions; who have felt no painful contrasts, and who have little or no aspiration to better their existing environment. Others form the hopeful nucleus from which shall develop marvelous changes, we believe, as they are brought in touch with improved conditions and receive helpful suggestions of ways and means to be applied to their circumstances. On the whole, the remarkable ground for encouragement and hope is their readiness to accept new methods. It is by no means an unusual experience for those who are trying to teach the girls of a family to have the mothers clamor for a class that they also may learn the correct ways of keeping a house. One is often led to wonder at this eagerness. Does it arise from the faith in the ideal America with which they come to us?

Some will urge that the public schools are offering ample opportunity for instruction in these branches. Are we not making a mistake to trust entirely to our schools the teaching of all these desirable things? Certain it is that classes in cooking, sewing, basket weaving, and the like, valuable as they prove, can never give a girl a substitute for the concrete example of a correctly organized home. The theories are helpful, as is the practice obtained in the school laboratory, but the ordinary girl is

not ingenious enough to bridge successfully the wide gulf between this instruction and the house she is one day to direct, with its myriad duties not touched upon in the few lessons at school.

Vastly more adequate for the class we are considering would seem the efforts of those who are attempting to bring these people in touch with definite examples of that toward which they shall strive. It proves imperative that untrained minds, unaccustomed to apply abstract principles, given rather to imitation, should be given as perfect illustrations as possible as a guide in their efforts.

The house-to-house city missionary workers have a large opportunity daily to give invaluable suggestions as they go in and out among their families, always provided that they themselves thoroughly understand the art of home-making. There is great need of fuller preparation on the part of such workers to meet these opportunities as helpfully as is possible.

Settlement workers are accomplishing much through the living example of their home centers, as well as the instruction given in classes.

There is yet another method pursued by some which gives large promise of being a very effective agent in dispensing the necessary instruction. A house, sufficiently small and simply furnished to be within the means of any thrifty family, is used as a model. In each instance that has come under my observation the house has been redeemed from a dilapidated tenement in a poor district, thoroughly renovated, and daintily but inexpensively decorated. Here the girls of the neighborhood from five years old to sixteen learn to do all the different kinds of work necessary to keep such a house in perfect order. For most of them it is the first experience in sitting down to a table for a meal, of using soap in any form, and many similar things usually so familiar as to be taken as a matter of course. Their joy in acquiring the knowledge, from those whose methods are accepted as correct beyond question, is sufficient guarantee of fruitful results through such instruction.

The influence of such a model in a district in giving light which radiates to every house can never be fully realized. Had we enough of them in our cities we should speedily realize a

change for the better apparent by the transformation in many ways.

The women in these districts have no conception of the fact that they might do more than anyone else to keep their husbands and sons contented and happy at home rather than away from it. They have a very vague conception of the importance of the home training upon the moral character of their children, and so the children follow the course of Topsy and just grow. The gentler traits of character and the natural womanly instinct for beauty are lost sight of in the sordid, well-nigh hopeless conditions thrust upon them by their own ignorance.

It seems vitally necessary, if improvement is to be made as it should be, that those women in our cities who appreciate the inestimable value and comfort of true homes should know far better than they do both how the other half lives and how ready and eager they are to receive friendly, helpful instruction. Knowing this it would be a simpler matter than often appears to find opportunity to fulfill our duty to them. No effort is fuller of rich and gratifying reward than that which helps a home to a higher plane of efficiency and usefulness.

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Book Reviews.

DR. LYMAN'S CAREW LECTURES.

At last we have in our hands the precious thoughts which have so long been in the hearts of those who heard Dr. Lyman's memorable addresses here in the Carew Course. It is not too much to say that for vital truth, for charming presence, and for practical help no utterances of recent years have so moved the body of men to whom they were spoken as these words about "Preaching in the New Age." We cannot forget the personal charm of the speaker in private no less than his power in public; nor restrain an utterance born of profound thanks for the spiritual uplift which resulted from the delivery of such notable words. The speaker himself was the first illustration of the thesis for which he contended, that Preaching is both an Art and an Incarnation. With a grace and a modesty which were just like the man, he dignified and ennobled his auditors by letting them share far more than they could claim the credit for thoughts seemingly inspired by their questions. That they did suggest much that is found here is true, and that fact, based upon the questionnaire method, constitutes the distinctive quality of these utterances; but by what alchemy Dr. Lyman transmuted our questions! and by what sincere and modest disclaimer he sought to make us partners in his great investment!

We who heard these Carew Lectures miss in the colder page the personality which won us by the touch and tone of his very person; but the memory of those evenings is yet with us, and we feel again as we read his book the old sensations as we heard the man. We could not take notes then of things so vital to remember, as we were under the spell of his utterance; but here they are for us in permanent form.

It is needless to summarize here lectures which so many of the readers of this review have heard, and which were outlined before us on these pages when delivered. The reading of the book confirms our judgment when we heard them, that for originality of method, for fullness of content, for practical sug-

Preaching in the New Age; an Art and an Incarnation. A series of six lectures delivered in the Hartford Theological Seminary upon the Carew Foundation in the Spring of 1900. By Albert J. Lyman, D.D. Fleming H. Revell Co., 1902, pp. 147, 75 cts. net.

gestiveness, and for inspiring quality these lectures will rank among the finest utterances of our day. Nowhere is there such a vindication of preaching as an Art; and yet his conception of Art is so redeemed from mechanism by his profound thought of continuous spiritual incarnation of the Lord in our life, and of our life in the lives of men, that Art is raised to its highest power, and is transformed by the loftiest motives.

Surely every Hartford student, and the hundreds of others whose questions helped to shape the message of the Carew Lecturer of two years ago, will read and read again this permanent record of his visit here.

ALEXANDER R. MERRIAM.

In the winter of 1901 Dr. Frederick Delitzsch, Professor of Assyriology in the University of Berlin, delivered an address before the German Emperor on the subject of the value of Assyriological research for religion. This was afterwards published in a handsome little volume entitled "*Babel und Bibel*." Mr. McCormack has done the English-reading public a good service in translating this and publishing it under the name of *Babel and Bible*. The translation is well done, but the typography is far from perfect, and the general make-up of the book is inferior to that of its German original. The plates of the German illustrations have apparently not been accessible to the American publisher, and the reproductions of them are inferior to the originals in the German edition. Nevertheless this book enables the English student to gain access to the views of one of the most distinguished German Assyriologists upon the relations of Babylonian and Assyrian archæology to Biblical interpretation. Dr. Delitzsch gives an interesting summary of the history of archæology in Babylonia and Assyria, and points out all the main features in which the Biblical narrative is illuminated by archæological discoveries. With most of these features Biblical students have long been familiar, but there are a number of points that are new in this treatise. Particularly interesting is the opinion that the Hebrew name of God, Yahveh, reappears in some tablets of the period of Hammurabi, the Amraphel of Genesis XIV, who reigned about 2200 B. C. In view of the present discussion as to the antiquity of the Babylonian elements in the Hebrew religion, it is significant that Professor Delitzsch agrees with Gunkel and Zimmern that these elements were not derived in any great measure at the time of the Babylonian captivity, but found their way into Canaan centuries before the Hebrew conquest, and were adopted by the Hebrews from the Canaanites. It is also worthy of note that Delitzsch favors the later chronology for old Babylonian history, placing Sargon I. in the third millennium B. C. with Winckler and Lehmann, rather than in the fourth millennium B. C. with Hilprecht and other Assyriologists, who are convinced of the infallibility of the chronological data of King Nabonidus. For one who is anxious to know just what Assyriology has done in elucidating the meaning of the Old Testament and in establishing its chronology no better reference work could be suggested than this timely little

book of Professor Delitzsch's. (Open Court Publishing Co., pp. 66. 50 cts. net.)

L. B. P.

The Pentateuch in the Light of Today, by Alfred Holborn, M.A., contains the substance of a course of lectures delivered to teachers in London, under the auspices of the Sunday-school Union. It is a brief and popular introduction to the Pentateuch on the lines of the higher criticism. That such a course should have been called for by the Sunday-school Union in London, that it should have been successfully delivered to an audience of Sunday-school teachers, and that its publication should afterwards have been called for, are evidences that the scientific study of the Bible has advanced much further in England than in America. These lectures would be regarded as very radical by most Sunday-school Unions in the United States, and it is doubtful whether they would be considered desirable to present to a popular audience. They represent, however, very fairly the consensus of modern critical opinion in regard to the Pentateuch, and it is much to be wished that lectures of a similar character might be given in this country. They would serve to dispel much of the ignorant prejudice that now exists against the higher criticism on the part of people who suppose that its chief aim is the destruction of the Bible. The author begins with a general introduction, discussing the authorship of the Pentateuch and its evidence of composite character. This he follows with a brief account of the four main documents of the Pentateuch as recognized by modern criticism, with a discussion of their age and relation to one another. He then takes up in order the narratives and legislation, applying to these in detail the results of modern critical and archæological research. In his analysis he follows the conclusions of Driver in his Introduction to the Old Testament, and in an appendix he gives a table of the composition of the Pentateuch compiled from Driver. The only weakness in the book is the limited range of authorities consulted by the author. Only English books have been used to any appreciable extent, and these not always the most modern or most important treatises. On the whole, however, this little volume gives a clear and interesting survey of the present state of opinion in regard to the composition and origin of the Pentateuch, and is a book admirably adapted to put into the hands of a Sunday-school teacher or general reader in order to give an impression of the present status of Pentateuchal study. (Scribner, pp. 113. 75 cts. net.)

L. B. P.

The discussion anent higher criticism in Scotland is getting to be the battle of the Smiths. Wm. Robertson Smith gave the debate a mighty onset in the '80's. Geo. Adam Smith wrought a most disquieting contribution by the publication in Scotland of his lectures at Yale on "Modern Criticism and Preaching the Old Testament." And now John Smith, pastor of Broughton Place Church, Edinburgh, adds *The Integrity of Scripture: Plain Reasons for Rejecting the Critical Hypothesis*. Touching this last utterance a few general statements deserve to be made. The author can wield a literary style fully worthy to stand beside the volumes in the Expositor's Bible Series upon Isaiah. He has been intimately conversant with every phase of the critical movement in Scotland. He sat for a year at Aberdeen on the same bench with Wm. Robertson Smith as a class fel-

low. By long pondering he has sunk his thought into the deep heart of the issues involved. He passes innumerable minutiae without so much as a hint of their existence. That this does not argue an erring or ignorant estimate is shown by his precise handling of other minutiae in illustration both of his method and point of view. He always speaks with outright vigor, as becomes a debator worthy to be heard. His energy of treatment is prevailingly most manifestly due, not to any heat of vengeance or absence of full respect, but only to the deep and simple seriousness of his soul's conviction that spiritual issues of incomparable moment are at stake. Thus much in general.

To be more particular. He strikes into the contention by recalling that the material under review—the Hebrew Scriptures—is today, as it has been for centuries, a living spiritual force. This judgment, in which hosts of reverent souls unite today, was the judgment of every witness in the New Testament age. After frankly conceding to critical scholarship the unchallengeable right to summon and sift all evidence touching literary, linguistic, and historical data with which the Biblical message is interlaced, and as firmly insisting that the Scriptures make an appeal far more significant and profound to another than the critical sense, he describes in most succinct fashion the pregnant thesis of the critical school, finding its underlying and organic principle in culminating assertions by Kuenen, Wellhausen, the two Smiths, and Prof. Bruce. In this fundamental thesis the author fastens upon two elements, conjecture and naturalism. And keeping to the Pentateuch, he combines his material, as he finds it among all critics, into the assertion common to them all, that what is presented in Scripture as creative and the beginning of a covenant history, was the gathered result and dramatic presentation of a long development. This central position he contests.

He begins by querying how Israel in the times of Ezra and Nehemiah could have felt so high and reverent regard for the Mosaic writings as such, if in fact that legislation did not come from God, did not belong as a whole to the Mosaic age, but was a concoction of the exile, pieced together from old law and consuetudinary usage, wrought up not only with a fertile imagination, but with something approaching conscious fabrication. To give this point, he specifies the critical story of the tabernacle and the Priest's code. And he makes few words in saying such causes can never explain such effects. Unnamed writers in uncreative times cannot be held to explain the origin of a national devotion to faith in that law as a revelation from God, working with such unparalleled persistence and intensity. Back and forth the author tosses this central query. Such deep searchings of heart, such national prostrations as before the immediate presence of God—how could they ever have been the religious and moral issue of such fabrications of men, such confessed trifling with historic fact! The critical analysis of Genesis is one thing. With this the author is not engaged. The denial of a creative revelation of covenant truth, with its solid and vital reality in patriarchal life and priestly and tabernacle rites, is a different thing. Upon this unproved and unprovable dogma he fastens a relentless grip; and he avers with a precision and logical vigor, and rhetorical power, that no one will lightly scorn, that it can never bear the light of the prayer of Nehemiah.

He then sets the battle in the times of Josiah. He handles the problem here much as before. But he specially treats the element of conjecture, laying bare the full reach of the realm of ignorance covered by the critical hypothesis, all in constant view of the high solemnity of the issues in hand. Here he handles Deuteronomy, locating its greatness more in what it points back to than in what it expresses, thus opening afresh that irrepressible problem of the relation of Deuteronomy to Exodus.

For another test the author examines the hypothesis in the presence of Amos and Hosea. Here Robertson Smith's assertion is the point of departure. He declares that to the very verge of this period the religion of Israel was "polytheism with an opportunity for monotheism at the heart of it." In the face of that assertion the author cries out: "How explain, if that be so, the sublime ethical monotheism of Amos; the tender, holy, brooding love of God in Hosea?" And he roundly affirms, "you simply cannot understand prophecy unless you realize the unspeakable reverence of all the prophets for the entrance of God in promise and condition into the dawn of their history." He sums up his application of these three historic tests with a two-fold affirmation; outside the theory—itself only a theory, and as yet on trial—not one objective fact makes impossible a Mosaic origin; and outside the theory, no scrap of independent testimony has been found to unearth the supposed redactors, or to prove that the stages of the critical theory were the real stages at which, piece by piece, the Pentateuch was built up.

Alongside this discussion is set the evidence from Archæology. That far-off era was not so rude. It was an age of mighty empires, high civilization, brisk movement, vast political complications. Here is a vital item. The portrait of the times of Abraham and Moses as times of crude savagery, rude culture, and primitive conditions generally is a sad distortion of historic fact, not to say a libel on man. Possibilities of a high order lay within Israel's reach. Once conceive and allow the insertion of a monotheistic, ethical, highly creative covenant revelation, and you have what is in no respect an impossible, in no respect an unhistorical event, as Prophetism proves, but in every respect a full explanation of Hebrew history as the Pentateuch sets it afoot.

To all this it is bravely added that the whole burden of proof rests with the naturalistic critic. Given the indubitable divine effects actually traceable to Scripture as it stands, the elimination of the divine creative revelation in the Mosaic section calls for demonstrative indubitable proof. Conjecture can never avail. This leads to stripping the critical position to its bones with a view to properly handling the conjectural nature of its fundamental postulate in all its nakedness. What is a valid hypothesis? Here is a question that has been as yet but too feebly pressed. The treatment here opens a profound debate. All the issues come into open view. All elements are deliberately weighed. Not in a moment or a day will this new phase submit to be dismissed. Estimates of values, measurements of magnitudes, siftings of testimony, comparisons of attitudes, forecastings of issues, ponderings of alternatives, and all under approved laws of evidence; logic, and Christian faith, are bound to confront and scrutinize, and judge, not merely the minor details, but more insistently the central hypothesis of the critical view. And from start to finish it is to be held strictly in view that this critical contention for the naturalistic growth of the Mosaic liter-

ature is in its inmost texture a hypothesis, and as yet nothing more. Just here is some of the most pungent work in the book. And its pungency inheres not so much in its rhetoric, though it is superb, nor in its respect for the imperial worth of the laws of logic, but in the author's religious reverence for the religious magnitudes with which the whole discussion deals. It is here that the author illustrates his familiarity with the smaller details of the great debate. It is a chapter of commanding power and balance and insight. And he finally sharpens the whole discussion down to this pointed inquiry: "Did Jesus fundamentally mistake the character of the Old Testament? Did he take for a creative revelation what was a slow and ordinary human growth? Did he take for prophetic insight of the patriarch Abraham, words which some imaginative writer put into the mouth of a geographic myth?"

The substance of the treatise culminates in a tentative set of five rules to govern Scripture criticism, for that criticism has a place he cordially contends.

The thesis of the whole book may be said to comprise the following assertions: The critical view locates its proper level in naturalism. The proper level of Scripture is not naturalism. The critical view is a great destroyer of personalities. The Bible is characteristically a creator and inspirer and sustainer of strong personalities. The critical view is in its central affirmation a gigantic conjecture. The Bible as it stands is an infinite and unfailing wellhead of spiritual power and life. The critical view is the monument of astonishing, almost unparalleled scholarly acumen. But its tendency to reduce the spiritually creative and free to the category of the natural and fixed is like the similar tendency in the broader realm of evolutionary thought, a passing fashion of the age, as the heavenly personality of Christ forever makes clear. The volume is marked throughout by rare vigor, insight, and effectiveness. It dispels much smoke. It makes the vital issues clear. In a single sentence he sets the battle around this simple but profound inquiry: Shall the spiritual or the natural dominate in our interpretation of the nature and origin and authority of the Scripture records? (Revell, pp. vi, 283. \$1.25.)

C. S. B.

Daniel in the Critic's Den is the somewhat repelling title of a work by Sir Robert Anderson, K.C.B., LL.D., intended as a reply to the commentaries of Farrar and Driver on Daniel. The author emphasizes the fact that he is a lawyer by profession, accustomed to weigh evidence impartially. As such he professes to investigate the evidence for and against the traditional view that the Book of Daniel was written by the captive Jew at the courts of Nebuchadnezzar, Belshazzar, and Darius. Claiming to be an impartial discussion of evidence, Dr. Anderson's book must be held to strict account. In view of its own severe judgment on the critics, so it must expect severe treatment at the hands of the jury—the general public of intelligent men—to whom it appeals. One would suppose that the impartial investigator would restrain his prejudice and search diligently for the truth alone. But the title of his work tells us that it is a den of critics into which the Book of Daniel has been thrown, and never for one moment is this conception of the critics as a body of hostile, dangerous men out of the writer's mind. In saying this we have said enough. This work is not a patient, scholarly investi-

gation of the difficult questions connected with the Book of Daniel, but a piece of special pleading marked by strong animus against critical research, unless such research should arrive at conclusions altogether in harmony with tradition. On one or two minor points, such as the probability that the chronological statement in Dan. 1 : 1 is correct and that the era spoken of in 9 : 25 is not to be dated from the destruction of Jerusalem by Nebuchadnezzar, Dr. Anderson is well worth hearing. But the treatment as a whole is unsatisfactory and unconvincing, simply because it fails to take account of most of the facts which a careful study of the Book of Daniel reveals. (Revell, pp. xii, 186. \$1.25 net.)

E. E. N.

The third volume of the International Handbooks to the New Testament contains a goodly group of books, Hebrews, Colossians, Ephesians, Philémon, the Pastoral epistles, James, First and Second Peter, and Jude, all of them treated by the editor of the series, Dr. Orello Cone. Each book is furnished with an introduction and a commentary, and Hebrews, Colossians, Ephesians, and the Pastorals, in addition with a brief discussion of the doctrinal teaching contained in the writings. From this it is evident that these first epistles are to Dr. Cone, as they are likely to be to most students, the important ones of the group. We would consequently look for an especially careful treatment of them, particularly in the introductions and doctrinal discussions. We regret to say, however, that they do not give evidence in every case of adequate study.

With regard to Hebrews, there seems to be no grasp of the epistle's argument, and consequently no understanding of the author's purpose in his writing, or his particular point of view ; which is all the more remarkable in view of the crisp, and, in many points, excellent statement of the epistle's difference of thought from Paul. In the case of Ephesians the cardinal problem of the address is dismissed in an easy way, while both in this epistle and in Colossians the possibility of thought development on the part of Paul under the influence of his changing environment seems to have been forgotten. In fact, the generally accepted epistles of Paul appear to form not simply the standard, but the compass of Paul's thinking, beyond which the Apostle is not to be considered to have gone. This is a rather strange position for Dr. Cone to take when one considers how much he might naturally be supposed to make of evolution.

In the case of the Pastoral epistles there is much more of thoroughness in the study of the epistles' characteristics, especially at the point of the peculiar errors and the specific church organization which they discuss. Yet even here we may be pardoned for saying that Dr. Cone gives us the impression of having made all his study on the negative side of the problem. We mistake very much the candidness of Dr. Cone as a student if he does not agree with men like Harnack and Zahn in admitting the existence of a positive side as well. The discussion of the Pastorals' doctrinal thought also is more balanced than that of the other epistles ; yet here, as everywhere, there is evidence of the peculiar views to which Dr. Cone has committed himself in his book on Paul, the Man, the Missionary, and the Teacher. (Putnam, pp. viii, 396. \$2.00.)

Assyrian and Babylonian Contracts, in the Vanderbilt Oriental Series, is a collection of contract-tablets that derive especial interest from the fact that they are provided at the end with a so-called "docket" or registration note in an Aramaic dialect. A few of these texts were published before in the Cuneiform Inscriptions of Western Asia, Vol. III, and in the *Corpus Inscriptionum Semiticarum*, Part II; but both of these editions were inaccurate, and a number of other bilingual tablets were known, so that Professor James Henry Stevenson, Ph.D., determined to gather together all inscriptions of this class and publish them in a single volume.

He gives, first, a transliteration and translation of forty-six contracts arranged in chronological order, and extending from the time of Sennacherib to the time of Artaxerxes I. This is followed with a discussion of the Aramaic "dockets" or reference notes that are appended to these tablets. Here the author has given facsimiles of the Aramaic texts that are of considerable interest to the student of Semitic epigraphy. He transcribes them into the square Hebrew character, and discusses their meaning and dialectic affiliations. This is followed by an index of proper names that occur in the contracts and by lithograph copies of the Babylonian and Assyrian cuneiform texts. As far as the Babylonian and Assyrian material contained in this volume is concerned, there is nothing of peculiar interest. The more elaborate works of Peiser and of Johns have covered the ground of the contract-tablets so fully that little now remains to be said, but in the Aramaic dockets original material of considerable interest to the philologist has been gathered. These dockets are so meagre and so much uncertainty still exists as to their true reading and translation that it is impossible as yet to say precisely what was the dialect in which they were written. Nevertheless, it is by gathering such material that further discovery is made possible, and Dr. Stevenson deserves the thanks of all Assyriologists for the pains that he has taken in bringing this curious material together. He is a thoroughly competent Assyriologist, and his transcriptions, transliterations, and translations are all worthy of the highest praise. (American Book Co., pp. 206. \$1.00.)

L. B. P.

To his series of books on Egypt and Chaldea Dr. Budge of the British Museum is now adding a history of Egypt reaching from the end of the neolithic period to the death of Cleopatra in B. C. 30. It is evidently intended to compete with the history now being issued by Prof. Petrie and others, although it does not, like that work, extend into modern times. In the present volume (*Egypt in the Neolithic and Archaic Periods*) we are carried through the pre-dynastic times and the first three dynasties. Naturally much space is given to Prof. Petrie's discovery of the so-called New Race and his hypotheses in regard to it. To these Dr. Budge is strongly opposed. He cannot chronologically find any place for such a conquering people between the tenth and twelfth dynasties and considers the archaeological evidence also strongly against such a view. For him the "New Race" were the inhabitants of Egypt whom the Egyptians, as we know them, found on entering the country. This conquering people — thereafter the historical Egyptians — came from Asia through Arabia, crossing at the Bab al-Mandeb. They were of proto-Semitic race and their civilization was connected, and not remotely, with that of Babylonia. This is a definite view from

which to start, but there needs no saying that it can be regarded as a working hypothesis only, the overthrow of which may come any day. As in his previous book on religions, so now on chronology Dr. Budge clings to the respectable but antiquated Brugsch. He is probably the last left to do that pioneer reverence. Why, in citing Herodotus he has chosen to make use of a translation published in 1584, is a question of more than Egyptian darkness. The permanent value of this book will probably be found in its great wealth of illustrations and inscriptions. (Henry Frowde, pp. xxiv, 222. \$1.25.)

D. B. M.

The high grade of excellence established in the earlier volumes of the series of handbooks on the History of Religions is maintained in Dr. De la Saussaye's *Religion of the Teutons*, which has been capitally translated from the Dutch by Professor B. J. Vos, of Baltimore. It consists of two introductory chapters, the second of which — on the development of the scientific treatment of Teutonic mythology — is peculiarly able; eight chapters sketching the ethnological, social, and political elements of the problem as they appear prior to the reconstruction of thought and literature by Christianity, with notable emphasis on the importance of the Scandinavian series of myths; eleven chapters upon specific topics like Folklore, the Pantheon, Animism, Elves and Giants, Cosmogony, Rites of Worship and Magic; and a general summary of the subject, a large bibliography and a fine index.

The author's purpose is primarily scientific — to record facts in a systematic arrangement. As an illustration of method his book is highly significant. In the nature of things, however, he has been obliged to be exceedingly concise in presenting his materials, especially in citing passages from poetic and other literature. He felt himself constrained to avoid philosophizing upon the data or even interpreting what he finds, in a critical or comparative spirit — at least until his final chapter. This characterization of the book indicates both its strength and also its limitations. It supplies an objective, well reasoned and lucid survey of a field of history of undeniable importance to all who recognize how potent the Teutonic factor is in determining and coloring the whole fabric of modern culture. As a general book of reference for the main groups of facts the result is highly satisfactory. But its wide sweep in a comparatively small number of pages makes the treatment of details often rather too rapid to be specially vivid. This is noticeable, for example, in the characterizations of the various duties of the Pantheon, or in the explication of particular cycles of myths. The individual reader may find that the topic in which he is most interested is dismissed so briefly as hardly to be illuminating. On the other hand, the inquirer who wishes to push behind the data into their probable significance as compared with data in other historic myth systems may possibly be somewhat disappointed. Even the fascinating question of how the ancient ideas here set forth have persisted into modern notions in spite of collision with notions from other influential sources is not answered as fully as many a student might desire. But all such queries about the practical serviceableness of the work are to be set aside by noting that the author deliberately chose to treat his subject in a certain definite way and rigorously pursued his plan throughout. The plan was doubtless the only one practicable in

the space at his command, and we may well be grateful for the excellence of the result. (Ginn. pp. vi, 504. \$2.50.)

W. S. P.

Dr. Stephen Duggan's *Eastern Question*, one of the studies in history, economics, and public law edited by the faculty of political science of Columbia University, is a really admirable historical statement of the diplomatic relations between the Ottoman Turks and Europe from the treaty of Kainardji in 1774 to the present day. It is careful, clear, and impartial, and will help many to get rid of the muddled ideas too common with regard to a peculiarly complicated matter. Especially if the writers in our religious periodicals would master these 152 pages before "settling" the Turkish question the gain for common sense and common possibility would be great. (The Columbia University Press. 1902. pp. 152. \$1.50, net, *paper*.)

D. B. M.

A concise *History of Russia* from the birth of Peter the Great to the present time is the aim of Professor Morfill in his little volume of less than five hundred pages. The work is based upon Russian sources, including articles in historical reviews and the transactions of the Russian learned societies. Much material has come to light in recent years and our author has wisely made use of it. His work is full of color in the Plutarchian sense, and makes most interesting reading. The prominence of Russia in these days among the nations of Europe has created a wide demand for a more intimate knowledge of her history. The reigns of Peter the Great, Catherine II., Alexander I., and Alexander II., form remarkable epochs in the history of this people. These monarchs compare favorably with the ablest rulers of Europe, and the progress of the empire under them certainly equals the progress made by any other country during the same time. We commend this brief history most heartily and bespeak for it a wide use. The author is professor of the Russian and other Slavic languages in Oxford, and is besides trained in methods of historical research. We should have been glad if he had put a caption of "sources" at the head of his chapters or in some way given us a brief bibliography. It would be interesting as well as instructive to know the springs from which he is drawing. (James Pott & Co. pp. 486. \$1.75 net.)

E. K. M.

All that is known about *Saint Berin the Apostle of Wessex* could be written on one page of the RECORD, and yet this little book is by no means superfluous. Bede gives us an account of his work in about two hundred words and a little additional information is found in the Anglo-Saxon Chronicle. The present work by J. E. Field does not claim to bring out any facts in his life not found in Bright's "Chapters of Early English Church History," but many legends, traditions, and antiquarian details are given throwing light on the origin and early history of the West Saxon church. The later accounts of his life are studied very carefully and the views of the mediæval writers in regard to him and his work are given. It is a careful study of all the available material and forms a valuable collection for understanding the history of the period. (Society for Promoting Christian Knowledge. pp. xxiii, 248. \$1.50.)

C. M. G.

At the age of eighty it is wonderful that we should have from his pen this charming book of Dr. Cuyler's. The man who has stood forth, alongside of Dr. Goodell, as the finest type of the Christian pastor; who had a "genius for friendship", as someone said of him; who ranked high as a preacher, and was a reformer without any sensationalism; such a man when he give his *Recollections of a Long Life* will be listened to by the thousands who knew him, and the ten thousands who loved him. This is altogether a charming book. It is not an autobiography, and it follows no well-defined chronological order. It is not a book of letters. It is a book of memories and impressions, of the delightful experiences of interesting portraiture regarding the men he met, and the scenes in which he took a place. It is difficult in such a book not to offend the taste by seeming conceit in view of his own privilege and prominence; but we do not feel any such revulsion here. An outspoken man all his life in his theology and his social views might have marred his record by the tone of a polemic; but the book is as sweet and catholic as the man himself is. Dr. Cuyler could easily have written a book twice as long, so rich were his experiences and so vivid was his memory; but he has restrained himself to a modest compass. Dr. Cuyler is pre-eminently the pastor, and all his outside privileges and services were subservient to his life purpose. He gives the impression throughout the volume that his highest joy and glory was to be a minister of Christ. Devoted to this work by his mother, early choosing it himself, laboring in it for nearly sixty years with intensest zeal, he yet found time to write four thousand articles which have been printed in at least two hundred million copies. These articles were chiefly short papers contributed to the religious press. Dr. Cuyler was among the earliest and most ardent temperance reformers, and kept up his interest all through his life. He was a man of most robust strength, which he secured by the simplest but most uncompromising rules of hygiene. He has recorded that hardly once in his long life was he kept from his pulpit by sickness. Perhaps the most distinctive charm of this book is his relation of incidents of social intercourse with the great men of his day. With little claim upon such men save his personality, he entered into familiar friendships with the great men in politics and letters, who seldom admit their peers into such fellowship. Carlyle and Wordsworth and Whittier and Ruskin and Irving and Gladstone and Lincoln and Shaftesbury come before us in these pages in personal intercourse with the Brooklyn pastor. It is doubtful whether any American knew more of the great preachers and hymn writers of the century than did Dr. Cuyler. Here are anecdotes and pictures of Montgomery, Bonar, Bowring, and Palmer; of Binney and Hamilton and Guthrie and Spurgeon and Newman Hall. The Princeton Alexanders figure beautifully in his memoirs. Dr. Tyng and Dr. Cox appear in tender and amusing reminiscence. One is eager to hear his stories of Beecher and Storrs and Adams and Finney — and how many more! Perhaps he throws greatest light upon Spurgeon and Newman Hall. One in search of telling anecdote told racily will turn to this volume to get fresh and piquant feathers for his arrows. He reproduces in this book some of the good things he told in an earlier volume on "Being a Pastor", and lets us into the method of his sermon preparation. The book will be of greatest service to theological students to give them the key note of a pastor's true spirit. Here is

a story which Dr. Cuyler tells us he has told in every Theological Seminary he ever addressed: When a young man candidating at Saratoga he was met Monday morning by a baker in the village who told him he had felt so sorry for him the day before. "Why so?" I asked. The reply was: "I said to myself, there is a youth just out of the Seminary and he does not know that a Saratoga audience is made up of highly educated people from all parts of the land; but I have noticed that if a minister during his first ten minutes can convince people that he is only trying to save their souls he kills all the critics in the house." This book of Dr. Cuyler's is receiving very favorable comment from journals of all shades of thought, because it strikes all classes as the work of a singularly pure and devoted life. (Baker & Taylor Co. p. 356. \$1.50 net. Issued also by the American Tract Society.)

A. R. M.

The appearance in the Westminster Biographies of a volume on *John Henry, Cardinal Newman*, recalls a remark, in these pages not long ago, about the fascination of Newman's career. The present booklet is a very concise yet vivid account of this famous life. Its authors, Messrs. A. R. Waller and G. H. S. Barrow, have wrought it out with fine sympathy, with excellent balance and perspective, and without displaying great bias of judgment. Their views, so far as intimated, apparently coincide with those that brought Newman to his final stand. Their purpose is stated at the outset to be to supplement rather than repeat the material given by Newman himself in his well-known "Apologia". They have shown much discrimination in the facts they cite and the extracts from various documents they supply. They have carefully avoided giving any account of the criticisms of Newman's career or character that have been made.

The book is enriched by an interesting portrait, a chronological list of events, and a short bibliography (which, by the way, does not include the biography by Dr. Whyte recently reviewed in these pages). (Small, Maynard & Co. pp. xviii, 150. 75 cts.)

W. S. P.

The literature of missionary biography is decidedly enriched by Mr. Richard Lovett's recent volume entitled *James Chalmers: His Autobiography and Letters*. Its subject has already taken rank as one of the great heroes of the missionary field, "a man of God's own making," as the preface puts it, who applied somewhat singular gifts of temperament and mind with concentrated and persistent enthusiasm to the problem of reaching with gospel truth races that belong distinctly to the savage grade. We suspect that in these days the attention of students of missions is far more drawn to the problems presented in semi-civilized countries like China, India, and Turkey, for example, both because these lands stand in evidently close relation to world-history in general and because the problems in such cases have much intellectual complexity, rather than to fields and problems like those of the Southern Pacific. Yet it should never be forgotten that the South Seas were one of the earliest arenas of missionary effort, that they have furnished unique illustrations of missionary courage and conquest, and that the results and significance of what has there been done have not yet had time fully to declare themselves. When one duly considers the story of Hawaii, of Samoa, and of New Zealand, not to speak of many more, he realizes that

these be important and wonderful manifestations of gospel power. Accordingly, we heartily welcome a book which powerfully heightens our interest in this general field, and which stands somewhat alone in introducing us to one striking section of it — that of the island-continent of New Guinea.

The author's policy is to present his hero chiefly through his own utterances. To this end he has skillfully pieced together Chalmers's autobiography, diary, reports, and letters, and thus enabled us to know him as well as his work. From either point of view the book is notable. The canny Scotsman, impetuous, witty, indefatigable, versatile, saturated with the evangelistic spirit, brimming over with love and tenderness, yet capable of bursts of almost warlike vigor, is a man worthy of being known and admired and emulated. And the work he did — how simple-hearted, and yet how broad-minded it was, how unostentatious, and yet how wise and lasting, how patient and minute, and yet how brilliant! As yet Chalmers is less known among us in America than his great compatriot, John G. Paton, simply because he did not visit this country; but if we mistake not, in the sacred history of the nineteenth century he will rank even higher in the noble line of confessors and standard-bearers.

For these reasons we rejoice that Chalmers has been so promptly and so ably portrayed by a biographer. This book should be listed at once as an indispensable part of all up-to-date collections of missionary books. (Revell. pp. 511. \$1.50 net.)

W. S. P.

In the maze of publications on Chinese customs, manners, politics, and international relations it is refreshing to secure two such scholarly productions as Dr. Martin's *The Lore of Cathay* and Dr. Smith's *China in Convulsion*, both from the press of Revell.

The former is a sequel to the "Cycle of Cathay" and is intended to give us the intellectual life of this great people, as complementary to the active life, which was placed before us in the former volume. Its contents are really a revision and enlargement of the author's "Hamlin Papers" and present to the reader a large amount of new and most interesting material which few if any scholars are so well qualified to handle as Dr. Martin. His long residence in China, his profound knowledge of the language and literature of the people, his intimate connection with the great movements, national and international, which have taken place in that country within the last fifty years, his vital relations to the irreligious and educational life, make him an authority of the first rank on such subjects as are dealt with in this book. Discussions on "Chinese Speculations in Philosophy and Science," "The Confucian Apocrypha," "International Law in Ancient China" might mean little or nothing from the ordinary writer on that Summer Land; but from Dr. Martin they mean the most scientific consideration of the questions we are likely up to this date to have. The reader is certain to find pleasure in each of the five books into which the volume is divided, but Book II on "Chinese Literature," Book III on "Religion and Philosophy of the Chinese" and Book IV on "Education in China," will appeal to him with the greatest interest. (Pp. 480. \$2.50.)

Whatever Dr. Smith chooses to write concerning life in China is of first value. The fact therefore that he has brought his resources to the recital of

the underlying causes and reasons for the late convulsion—a study of its origin, its development, its results, with the outlook which it has opened up—should be a matter of sincere congratulation with every student of the Kingdom's work in foreign fields.

The significance of the uprising is placed before us in the opening pages by the clear statement that it was no unrelated happening in the life of that strange people, but a part of the life that has always belonged to them, in fact, an outcome of that living, inevitable because what China is today is the result of what China has always been, isolated in her relations with other peoples, self-complacent and self-conceited in her estimate of herself.

This is not merely interesting, but it is important. Christianity may claim the right to proclaim to all the world, China included, the great truths which have brought her into existence. She should claim this right, but there is no lesson which the Christian missionary so needs to learn as that of the futility of a successful proclamation of these truths to such a people as the Chinese without the utmost patience, wisdom, and tactful care of the prejudices inborn within those to whom she proclaims them. The last place to which a foolish herald of the Gospel, to say nothing of an arrogant agent of the church, should be sent, is China. This Dr. Smith shows by many facts gathered from the history of Protestant and Catholic missions alike.

The two volumes are crowded with entertaining narrative, but what is more, they are full of illuminating discussion. The reader is made not merely to live through the strain and stress of the siege of Peking, but he is compelled to see the conditions which produced the siege, and to realize the situation which the siege has produced, so that when he comes to the outlook he secures what really constitutes an insight into the future. For us who stay at home what Dr. Smith has written is of fascinating interest. For the young and sometimes over-impetuous missionary who sails away to his mission campaign it is of fundamental importance. (2 vols., pp. 770. \$5.00 net.)

M. W. J.

There is a peculiar timeliness in the volume called *The Cross of Christ in Bolo-Land* by Rev. John M. Dean. It is a narrative of Christian work in the Philippines during the year 1900 both among the American soldiers and among the natives, chiefly in the islands of Luzon and Panay. Mr. Dean is a Y. M. C. A. man, and his going to the East was as an official Association organizer. His special duty was to look after the spiritual welfare of the great mass of soldiers, who stood sorely in need of religious ministrations from some one, since Congress had failed properly to supply chaplains. He went out on an army transport, sought to place himself under the wing of army officers, and devoted himself to the army boys. The book is therefore primarily a story of work among our own troops, and is specially valuable for this reason. But incidentally Mr. Dean shed much light upon general missionary conditions in the islands—upon the contradictory character of the natives, upon the situation resulting from Spanish and Catholic misrule, upon the slender equipment of Protestant enterprises in the Archipelago, and upon the prospects for the future. On the whole, Mr. Dean commends himself as an earnest, intelligent, and judicious reporter of facts, though in the nature of things one year's residence by one not at home in Spanish and working mainly in army circles hardly furnishes the basis for profound gen-

eralization. His style is clear, vivacious, and very readable. The book has several good illustrations and some statistical tables. (Revell. pp. 233. \$1.00 net.) W. S. P.

Under the ambiguous title of *Lux Christi* Caroline Atwater Mason has given an outline course of study for mission classes in the history of India and the history of Christian missions in India. The book contains a brief historical sketch of the early centuries of Indian history, then an account of the various invasions of the land by foreign conquerors, description of the people of India, their religions and social institutions, and finally an outline history of Christian missions. The author has made a happy selection of the most important things that need to be known by one who wishes to understand missionary activity in India. The best authorities have been consulted, and striking extracts from standard works are frequently quoted. Every few pages a list of topics for further study is inserted, and a selection of the best literature on these subjects is appended. A class in mission study that should work this book through faithfully would find itself extremely well informed on the subject of India. There are a few historical mistakes, inevitable in the case of one who does not work at the sources first-hand but draws the material entirely from other histories, such as the statement that Pantænus visited the Malabar coast, and that the St. Thomas Christians in southern India are descended from converts made in the 3d century; but these are minor blemishes, and for all practical purposes this little volume may be cordially commended to Sunday-schools and mission classes as an admirable introduction to the study of Indian missions. (Macmillan. pp. 280. Paper, 30c.) L. B. P.

Village Work in India, by Norman Russell, a missionary of the Canada Presbyterian Church, is an account of travels, experiences, and adventures during a number of preaching tours in Central India. The book is well written, and the anecdotes recorded are excellent reading. The sketches of native life and customs give one an admirable idea of the people among whom the author has labored; and his vivid description of the objections raised and difficulties encountered shows clearly what is the character of missionary work, at least in this part of India. The book makes no claim to be a thorough study of the missionary problem or an account of the people of India, but is simply the story of what one missionary has learned and has encountered during his life in the country. As such, it is considerably above the average of works of this class, both literarily and religiously, and will be an interesting and useful addition to any Sunday-school library. It is well and fully illustrated with reproductions of photographs taken by the author. (Revell. pp. 251. \$1.00 net.) L. B. P.

The Story of the Token is written to preserve the memory of a unique custom in the Presbyterian Church now almost obsolete. The "Token" was usually a small plate of lead marked with some device referring to the congregation which owned it, or to the ordinance with which it was connected, the date of church organization or of a pastorate, and "Let a man examine himself" or some such appropriate text. When the worshippers were being dismissed on the fast day preceding the communion Sabbath the minister and elders stood in front of the pulpit. As the members filed

past, those who were in good standing and worthy to communicate were handed this little metal Token. Persons resting under temporary disqualifications were refused tokens and thus debarred from the communion service. On the Sabbath the elders passed along the tables, and received from each communicant the Token which vouched for his being of the household of faith and gave him a right to sit with the people of God. Mr. Shiells, the author of the book, has accumulated a large collection of these Tokens and the book contains a number of plates of rare American, Scotch, Irish, and Huguenot Tokens. It is an interesting and carefully written account of a custom belonging to a period when church discipline was stricter than it is now. (Presb. Bd. of Publication. pp. 191. \$1.00 net.) C. M. G.

What is Religion is one of the profoundest questions of philosophy and theology, and it is being asked with great frequency and renewed earnestness in these days. Harnack revived the question by the course of lectures which he delivered in Berlin some three years ago, the English translation of which was reviewed in this magazine last winter. Tolstoi asks the question in an essay of some fifty pages which is bound up with "Other New Articles and Letters". The essay is characterized by its author's well-known point of view and extravagant statements. One must make due allowance for the fact that Tolstoi grew up in the faith of the Russian Church, which is a stereotyped formalism far removed from the spirit of rational Christianity. He could hardly write as he does were he an American and did he know the free spirit of Protestantism. Many of his assertions are true only of a part of Christendom, such as the Greek and Roman Catholic countries, and many more are not true at all. Little need be said about this essay, since it contains nothing really new. Tolstoi has given us his opinions on this subject in various previous works. The most interesting part of the volume in hand is the collection of private letters, which constitutes the last third of the book. These give us some new insight into the mind and heart of this remarkable man. Russia will some time revere him as a great reformer, though he may not himself see the dawn of her reformation. He has sown some seed, however, which will germinate and fructify in the not distant future. (Crowell. pp. 177. 60 cts.) E. K. M.

Professor Edward Hale has done excellently a work finely worth the doing in editing from the joint notes of the professor and the students who were privileged to hear them the lectures of the late Dr. C. C. Everett of the Harvard Divinity School, on *The Psychological Elements of Religious Faith*. These constituted the first part of the instructor's course in Systematic Theology, which was supplemented by a second and longer course on "Theism and the Special Content of Christian Faith", which will be issued by a similar method if the reception to this volume warrants it. It is to be earnestly hoped that the second volume may see the light. Dr. Everett was a man of singularly clear mind, and there was always in his writings a certain quality of both grace of diction and grip of thought that made a strong impression on the reader. It is inevitable that in posthumous lectures edited as are these something of the richness of the personality of the writer

should be lost; and yet they have preserved with a singular felicity the clarity of thought, the niceness of analysis, and the aptness of illustration which were so noticeable in Dr. Everett's finished work. The title of the book to those trained in the school of the "New Psychology" may appear a little misleading, and yet in the light of history of discussion as to the nature of religion it is a fitting one. The method of the author is by means of a critical study of differing views to move forward to his definition of the psychological elements in religion until he reaches his own chosen definition of religion from the psychological standpoint as "a feeling toward a supernatural presence manifesting itself in truth, goodness, and beauty." Viewed formally thus religion is primarily feeling. Viewed as to its content it reaches a supernatural which is fully apprehended only in a threefold manifestation. Religions, viewed singly, have by no means all of them realized this full content, but have all approximated toward this which is its ideal content. The undertone of it all is the assertion of the reasonable validity of that which is apprehended by what the author calls the "instinct" of religion—a position which in view of much of present day discussion it is of great value to have emphasized. The book abounds in brilliant flashes of insight which make its reading full of germinant suggestiveness. We certainly wish for it a wide perusal. (Macmillan. pp. xiv, 215. \$1.25.)

A. L. G.

The appointment by President Roosevelt of Bishop Spalding of Peoria as an additional member of the commission to arbitrate the coal strike will doubtless arouse in the minds of many the desire to read the latest book by a man so signally and, as all recognize, so fittingly honored. The volume bears the title *Religion, Agnosticism, and Education*, and contains papers the substance of which at least has apparently already been given to the public in papers or addresses, although only one bears any such specific reference. Several of them seem specially directed against positions taken by Robert Ingersoll and contain keen criticism of views and attitudes of that brilliant speaker. They show in an interesting and delightful way the excellent scholarship, the brilliant aphoristic style, the hearty Americanism, the adroit logic, and the warm religious fervor of this eminent Roman Catholic ecclesiastic. Of a singularly charming quality is the address on "The Victory of Love", given in Philadelphia at the celebration of the centenary of the founding of the society of Sisters of The Sacred Heart. One feels in reading it brought closer to the heart of the man than in the papers designed for a more general public, where the writer's precise religious convictions could expect a less sympathetic appreciation. Throughout the book there is a splendid upholding of the worth and the supreme significance of the religious life in respect to matters philosophical, political, and educational that calls for a hearty Amen, even though the word "religion" have to the mind of the reader a wider connotation than to the mind of the writer. (A. C. McClurg & Co. pp. 285. 80 cts. net.)

A. L. G.

Faith Built on Reason is "a survey of free and universal religion" in the form of a catechism originally designed for use by the older classes in the Sunday-schools of churches privileged to belong to this "free church movement". The author, Mr. F. L. Abbott, says that its content is

derived entirely from the philosophical works of his father, Dr. F. E. Abbott, and we see no great reason to doubt the statement. To one who watches movements of religious thought the book is interesting as showing, in the bald outlines which the catechetical form requires; how closely the lines of thought and the method of argument parallel the utterances of the Deists of the eighteenth century. (James H. West & Co. pp. 83. 50 cts.)

A. L. G.

Religion for the Time consists of "six conferences on Natural Religion, delivered by the Rev. Arthur B. Conger in the Church of the Transfiguration, New York," together with four supplementary essays dealing with the Anglican Church and Protestantism, The Christian's Attitude to the Higher Criticism, The Nature of Inspiration as applied to the Holy Scripture, Catholic Dogma and Modern Exegesis. The Conferences are not without merit in passages of their argumentation, even though they culminate in the statement "If we put our hand in that of our Mother the Church we may serenely walk with her in the paths of certitude; for 'we have the Mind of Christ'". In the first of the four essays the author carefully withdraws his immaculate ecclesiastical garments from the besmirchment that might come with the word "Protestant". In the second he informs us that "the Higher Criticism is an instrument of such superb calibre and delicacy of edge that it can be used safely only within the limits of the Catholic Church." In the third he remarks that the dilemma raised when it is said that the Church rests on the authority of Inspiration, and Inspiration on the authority of the Church, arises only because men "misapprehend the Church's position. She is in fact the only authorized teacher of the world." While in the fourth we are told that "we have attained a Catholic dogma—we have reached a resting place for the mind, we have found a basis for conduct. We have God's truth, and that, like Himself, can never change." And at the top of each left-hand page we are reminded that this is "Religion for the time"! (Phila., Geo. W. Jacobs & Co. pp. 283. \$1.00.)

In the midst of the mass of present speculation as to the future life it is good to get such a sane, common sense, and at the same time profoundly spiritual treatment of the subject as appears in Dr. Washington Gladden's booklet on *The Practice of Immortality*. With an exquisite quality of religious insight, with enough formal argument to make its logic palpable, and enough of simple appeal to sincere religious feeling to make it vital, the author makes clear both the reality and the significance of the life beyond. It will prove more helpful to many people than any elaborated treatise could become. (The Pilgrim Press. pp. 24. 25 cts. net.)

A. L. G.

Dr. David Gregg has written a little book on the same general subject as Dr. Gladden's and gives it the title *The Dictum of Reason on Man's Immortality*. Arguing that not only the Bible but reason can give a revelation as to Immortality, he holds that this rational revelation has "made the immortality of man the active faith of the leading races and nations, has put it into the Master-minds of all ages as a vital principle, and has created the finest literature of the world." The inference from these facts is confirmed by the teachings of all the sciences and by the hypotheses that are

most fruitful in the production of a noble manhood. The book is interesting and has some fresh points of view. (Treat & Co. pp. 73. 30 cts.) A. L. G.

G. Campbell Morgan is more and more coming to recognition as a spiritual power. A scholar as well as an evangelist; a broad student and a man of emotional fire; a fine type of the man of letters and the faithful preacher. His latest book is entitled *A First Century Message to Twentieth Century Christians*. We could imagine from such a title any number of lines of thought; philosophical, historic, apologetic. But when we open the book we find a series of addresses based upon the letters to the seven churches of Asia, in the Book of Revelation. Here is a fair field, we think, for the allegorizing method of interpretation, for reading into the text many things which are not there. The earlier hermeneutics which found spiritual significance in every syllable and allowed imagination to dethrone exegesis has had abundant exemplification in this passage. Mr. Morgan has had the courage to take these letters, to use the utmost effort to expound their essential message, to read closely the letter of the letters, and yet to deal broadly and fairly with the significance of the text, and to show in a masterly way the legitimate application of these specific utterances to the times in which we live. Apart from its content of thought, this volume is notable in showing how one can retain all that is vital in the minute exegesis of a former school, and yet retain the scholarly habit, and the practical impulse in legitimate union. It is needless to try to unfold the teaching or to follow out the practical application of Mr. Morgan's thought; but to any one who wishes to see how a modern, scholarly evangelist can blend the experiential and practical to quicken and prick the modern Christian heart and conscience we commend to him this last utterance of Mr. Morgan. (Revell. pp. 217. \$1.00.)

A. R. M.

The Seven Great Hymns of the Mediæval Church is a new edition, revised and enlarged, of a work that appeared anonymously in 1865, and was several times reprinted. The author now makes himself known as Charles C. Nott, and now explains with altogether unnecessary modesty his purpose. The book long ago commended itself for its useful selection of material and for the quiet dignity of its annotations. The hymns selected are Bernard's Celestial Country, the Dies Irae, the Stabat Mater (with its pendant, the Mater Speciosa), the Veni Sancte Spiritus, the Veni Creator Spiritus, the Vexilla Regis, and the Alleluiaic Sequence. Each is presented in the original and in one or more carefully chosen translations. In the Introduction much information is supplied upon the series. We are heartily glad that the author is moved to issue this improved edition of what ought to be a popular handbook. (New York, Edwin S. Gorham. pp. xxiii, 154. \$1.00.) W. S. P.

While the volume of sermons entitled *Neglected People of the Bible*, by Dinsdale T. Young, contains many warm-hearted utterances on practical religion, as expositions of Scripture the discourses cannot receive unqualified recommendation. The neglected people whose experiences form the basis of Mr. Young's homilies are Isaac, Laban, Simeon, and Levi, Caleb, Saul, Barzillai, Obadiah, Gehazi, the Rechabites, Ebed-Melech, Mark, Barnabas, Aquila and Priscilla, Apollos and Onesiphorus. A prime qualification for

such expository preaching is a correct understanding of the Bible text, a true appreciation of the age and environment with which the text deals, and a perception of the real part in life played by the characters who are used by the preacher as warnings or examples. In these respects Mr. Young's sermons are, in our judgment, conspicuously wanting. Yet this is the second edition of this work, which only goes to show that sermons can be popular and, perhaps, profitable even though they do violate all sound exegetical and homiletical principles. (American Tract Society. pp. 277. \$1.00.)

E. E. N.

The size of a book need not signify its value. *Suggestions on Prayer*, by Lucy H. M. Soulsby, is a tiny volume, but its practical utility is large. We are inclined to be specially glad that the author has not made a treatise or a discussion, but has set down without argument or amplification such directions as a wise teacher might give to an earnest pupil. The purpose of the book is to guide young Christians, but there are few older ones who would not be profited by what is said about Difficulties in Prayer, Making a Prayer-Book (for one's own use), Morning and Evening Prayer, Power by Means of Prayer, and Self-Examination. The accent falls throughout upon the spiritual contents and attitude of prayer. The only lack we feel in the treatment is in sharp and sweeping definitions of the intellectual factors. But perhaps this would have detracted from the singularly warm and uplifting total impression. (Longmans. pp. 72. 50 cts.)

W. S. P.

Mr. Nolan Rice Best in his book on *The College Man in Doubt* has written with a good appreciation of the peculiar difficulties that meet a young man in the most formative period of his life. He has discerned that the stage of doubt through which men pass during this period of the broadening of the mental horizon is neither something to be surprised at nor something to be proud of, and his words are sane, wholesome, and manly, and are pervaded by a genuine spirituality. The book should prove serviceable to many. (Westminster Press. pp. 78. 50 cts. net.)

A. L. G.

A book comes to us from a Methodist publishing house in Nashville, Tennessee, by an author who is a D.D. writing under the pseudonym of "Jean Kelsew", and who presents to us a plainly bound, crudely illustrated volume with the long title of *The Mountaineers; or Bottled Sunshine for Blue Mondays*. Among the profounder, more dignified, and perhaps dryer books which lie on our table, we might give it a casual glance or a hasty notice. But pick it up and get into its pages before you throw it aside. For it takes you into that unknown but fascinating life of the southern mountain region, and gives you a picture of those people, not by an occasional newspaper correspondent, but by one who has lived among them, has caught their flavor, interprets their character and tells their stories both in the language and the spirit of the locality. It is not an elegant book—neither are the people; the Doctor of Divinity is not always in evidence in the stories he tells—but he could not have got the stories had he worn his academic hood in their huts; you could not illustrate your sermons in Boston by unexpurgated renderings of his yarns, nor hang his charcoal designs on the parsonage walls: but if you want to know these people just as they are in their crudeness, poverty, and coarseness, yet in their honesty,

grit, and essential piety, read "The Mountaineers"; and if you want to laugh over stories broad and rhetorically coarse, without being low or vulgar, read and laugh as you unbottle this "Sunshine for Blue Mondays". (Publishing House of M. E. Church South, Nashville, Tenn. pp. 308. \$1.00.)

A. R. M.

The Town or Country Church has long needed a book written in its behalf. City evangelization has a library already on its themes, and the Institutional Church is often exploited. But here comes a book all the way from California to vitalize our interest in the country church. It is the *Problems of the Town Church*, by G. A. Miller. The author reminds us of some things which have been entirely overlooked. In our amazement at the growth of the modern city we forget that if cities of over eight thousand have one-third of our population, the converse is also true that village and country have two-thirds of our inhabitants. If there are five hundred and fifty cities of the former group there are ten thousand of the latter. The relative preponderance of the cities comes from a provincial view of the subject. Only in New England have the cities a bare majority of the population. In the country at large seventy-seven per cent. are not city dwellers. The author claims that the last census has shown a relative decline in the proportion of city increase. We are not yet in a position to verify his statement, nor can we take time to test his statement that eighty per cent. of the churches of the country of today are located in towns of less than eight thousand inhabitants, and that about four pastors out of five are in charge of town churches. But, whether capable of such exact statistical measures, certainly the author is well within the truth, and the age needs the tonic of this statement, in order to recall us to the country problem, which in many respects is harder and more important than that of the cities. He argues with much force that the town church is representative; that it stands nearest to the people; that it is a natural center, and a neglected field; that mere elimination of superfluous country churches will not meet the difficulty—for it is not fewer but better churches that we need; that ignorance of the problems, and need of study upon them, and a new conception of the importance and possibilities of the country churches alike confront us. The author gives us a keen analysis of the conditions in the problem: the lack of culture facilities and church equipment; the need of higher ideals; the demand for leaders; the provincial familiarities for good or ill; poor quality of available ministers, etc. The brighter side of the problem is clearly pointed out and the necessity for newer and more vital methods of work which are possible. The main part of the book is occupied in exploiting some of these methods. The chief criticism to be made upon the book is that nearly all that the author says about methods has been already said in other books and is applicable especially to cities in larger centers. He implies rather than shows that his points could be made vital in smaller fields. We believe that much of his contention is right and that what he says might be shown to be adaptable. He does not give sufficient help right at this needed point. The earlier chapters in which he analyses the problem are good as far as he goes, but do not go far enough. This book still leaves the field open for another writer to give us a full and adequate study of village and town problems from the churches' standpoint. The wise pastor will

take with much allowance the miscellaneous and often mechanical suggestions the author commends. But it is a good book on the whole and full of helpful suggestions in an important and neglected field. (Revell. pp. 201. 75c.) A. R. M.

A small volume of much excellence is before us in Dr. Sloan's *Social Regeneration*. Mr. Sloan is a minister, and his residence is in Helena, Montana. He has been a careful student of some of the best social literature, and he shows a good judgment and scholarly spirit, often rare in such writings. His purpose is to show how in Christ and His teachings we have the solution of the vexed questions that trouble Social Science. His introduction deals with the three methods which have generally been used: the external, the spiritual, and the attempt to blend the two. The last is the method of Christianity, with special emphasis upon the spiritual. His second chapter deals with the statement of the Social Problem, and his book is an amplification of the thesis, which he borrows confessedly, but amplifies in his own way: "The improvement of the material, intellectual, moral, religious, and social condition of the laboring classes; the regeneration of unregenerated wealth; the abolition of such ranks as prove our boasted freedom nominal and legal, but not real; the organization of society so as to prevent toil excessive, burdensome, and long on the part of some, and the idleness of others; the destruction of the unearned increment, and the appropriation to laborers of the full reward of their exertions; the question of the right of employment for all and the securing to the toilers not only their full share in the increase of the national wealth, but also such opportunities as will enable them to partake of that culture which is claimed as the glory of the nineteenth century and the inheritance of all."

Some inadequate solutions are discussed in two chapters; the requirements of an adequate solution in another chapter; what Christianity has done in the past, what it is adequate to do in the present, and what its hopes are for the future; each theme engages one of the remaining chapters of the book.

This discussion cannot claim marked originality, or great profundity; but it is a sane, readable book, in good literary form, and in excellent spirit. It is not exhaustive, but it is full of well chosen information, and the busy worker will find some good points on current social problems clearly and succinctly stated. (Westminster Press. pp. 142. 50 cts.) A. R. M.

In the *Child for Christ*, by A. H. McKinney, we have a brief plea for early conversion and training of children. The author tries to show in very simple ways what conversion is not, and what it is; to tell why our efforts should be directed to the child; the preparation for such work, and the methods to be used. He has a chapter on the significance and use of Decision Day, and some hints as to cultivation of child discipleship. A bibliography is appended. The points are clearly stated under numerical captions, and the chapters are so summarized by captions in different sized letters as to make the contents visually easy to grasp. It is an attractive and helpful volume, especially for the Sunday-school teacher in the primary grades of teaching. (Revell. pp. 154. 50 cts.) A. R. M.

In *Presbyterian Home Missions* Dr. S. H. Doyle has given us an eminently readable sketch of the Home Missionary activity of the Presbyterian Church in the United States. After an explanatory chapter showing the successive steps in the organization of the Home mission activity of the Presbyterian Church from the first committee of two appointed by the Assembly of 1789 to the present supervision by the Board of Home Missions and the Woman's Board, the history of the work in the various fields is sketched. Beginning with the story of missions to the Indians, in which, somewhat irrelevantly, the Indian question in general is discussed at some length, successive chapters tell in a lively, interesting way the work of the Presbyterians among the Mormons, the mountains of West Virginia and Kentucky, the Mexicans, the foreigners in the United States, the Porto Ricans and Cubans, and in the Great West. Then follows a brief chapter on what is done by the Synod independent of the Boards, while the book closes with a strong appeal to Presbyterians for loyal support. Besides the positive but erroneous statement about Marcus Whitman's connection with the saving of the Northwest Territory to the United States, we have noticed some other inaccuracies in the account of the mission to the Indians, but they are not serious enough to mar the usefulness of the book, which well deserves reading by all interested in Missions in America. (Presbyterian Board of Publication. pp. xiv, 318. \$1.00 net.) E. E. N.

We have three little pamphlets from the Presbyterian Board of Publication. The first, by Ralph E. Prime, bears the title, *The Power of God's Word*, and narrates a touching incident of its efficiency. The second and third are written vigorously and earnestly along the older lines. In one Mr. Calvin W. Dill would show how Christianity from its content shows itself to be both from and suited to man's need and hence *The Divine Religion of Humanity*. In the other Dr. Thomas A. Hoyt advances a plea for the study and appreciation of *Theology as a Popular Science*. (Price respectively 30 cts., 20 cts., 10 cts.)

Professor Ella Flagg Young presents as No. VI of Contributions to Education, a little book on *Some Types of Modern Educational Theory*. She presents in five brief chapters the views respectively of Arnold Tompkins, Mary R. Alling-Aber, W. W. Speer, Francis W. Parker, and John Dewey, and adds two or three pages to show that with all their divergences there runs through them all a fundamentally common thought. It is an interesting pedagogical study. (Chicago University Press. pp. 70. 25 cts., paper.)

In the department of "Literary Comment," in addition to other books, will be found somewhat full mention of the following: *The Simple Life*, by Charles Wagner (McClure, Phillips & Co.); *Italian Life in Town and Country*, by Luigi Villari (Putnam); *Among the Water Fowl*, by Herbert K. Job (Doubleday, Page & Co.).

Literary Comment.

A MAN WHO COULD SEE.

The preacher of righteousness need not always come in leathern garments and be accompanied by a raw gale. The fine breeding and keen sensibilities of the late Charles Dudley Warner may have given him the attitude of a simple observer more than that of a reformer, yet his words strike truth so unerringly and with such persuasion that he is to be reckoned among our great moral forces. It was in his ability to see, to see clearly and honestly, that his strength lay, and in all his utterance one is conscious of a precision and sincerity of mind and an accuracy of judgment which indicate the most intimate acquaintance with the objects of his interest. In this respect he was not unlike Thoreau, except that the author of "Walden" fixed his gaze on the wonders of exterior nature, in lake and woods, while this other priest of truth walked among men and laid hold of facts concerning the marvelously intense and complex growth of American life. There is less that is calm and cool and leisurely in this region than in Thoreau's, yet Mr. Warner was not a man to grow bewildered. His ideas are never in haste; they do not add to the jostling and confusion. The master enters, and proceeds with fine poise to distinguish between relative values, and to lay hold of things simple and profound and enduring, which minister to human happiness. And withal there is a magnanimity in his manner, such as belongs to the nobler types of mind, and the atmosphere is made healthy and invigorating by reason of it, and by reason also of something we vaguely call humor, because a larger and more deserving name for it has not yet been coined.

WHAT SORT OF PEOPLE HAVE WE BECOME?

In the recent volume of Mr. Warner's essays and addresses, inadequately named, from the title of the first paper, *Fashions in Literature*, one feels ever and again the wisdom and maturity of the man. What he sees in life is the ancient truth, which for many is like a ship in the mist, namely, that there are things essential and things secondary touching our mortal life. We live in a period of vast material success, and all honor, be it said, to the astonishing acquisitions of our age, but there is another pertinent thought which concerns us, not in respect to what we have, but in respect to what we are — "What sort of people have we become, what are we intellectually and morally?" In the address on "The Pilgrim and the American of To-day" we are told of "the essential thing without which even the glory of a nation passes into shame and the vastness of empire becomes a mockery"; and that great requirement (how simple yet comprehensive is the language) is to help men live "the best sort of life that can be lived." Material success and display are old and familiar ends, fought for by successive empires now in dust, — our own government was intended to bring in something new for the welfare of mankind. In the "Causes of the Present Dis-

content" Mr. Warner speaks still more plainly on this subject, showing some of the dangers that threaten our national salvation, and pointing out the way of escape. The all-absorbing commercial spirit, the prodigal expenditure for the gratification of ignoble desires, the "utilitarian spirit eating away the foundations of a higher intellectual life," the inordinate homage paid to men simply because they are rich, — here are millstones dragging down the nobler forces of society. Remove them, who can? It is a situation that calls imperatively for the production, on an ever-increasing scale both in numbers and influence, of "intellectual men and women, who will find other satisfactions in life than those of the senses."

WORK AND HAPPINESS AND INTELLECTUAL HONESTY.

It can hardly be said that the *Autobiography of Sir Walter Besant* meets every expectation. The work is too fragmentary in places, and there are repetitions and over-wrought passages which are generally the sign of a first draft. Furthermore it is a portrait that is conspicuously lacking even for an autobiography, and they who would know Sir Walter should not permit the somewhat scant measurements and stiff outlines of himself, as he appears in this book, to determine their conception of a man whose large and genial personality has long been familiar in English life. Nevertheless, and partly because of these very faults, the work is of the greatest value as the personal record of a strong man. We honor him the more for not writing himself in large, and the fact that the author's hand was stilled before he could get the desired statement concerning himself into final shape, arouses a human interest which nothing in mere literary finish can rival. It is significant that Sir Walter Besant's deepest feeling shows itself in the passages explaining his religious faith. Like other literary men of like sincerity, who are sometimes popularly regarded as out of sympathy with the teachings of the Church, he has proved with his own word that he was not remote from the kingdom. Such men, being mighty in speech and always able to command attention in the tourney, can do prodigious work in an onset, and yet when it comes to exposing a personal conception of truth, behold, there may come forth as good a creed as any Christian might attempt. To be sure, Sir Walter was not wholly "sound" on all points of theology, but then he was not a theologian. He won his faith out of hard experience with untoward elements in surroundings that were only sluggishly Christian, and it is plain from the closing chapter of his autobiography that his passage at arms was not with truth but with what appeared to him the false and insincere setting of truth. He loved life and work and joy and intellectual honesty and therefore very naturally hated the intolerance of the narrow form of Evangelicalism that beset his early years. Nor could he later — and this for the same reason — abide what he was pleased to call the "mumbings", not to recall his less subdued epithets, of the priestly order. "A blameless life — what is it?" he asks. "You will find it all in the Sermon on the Mount, if you are wise enough to understand what is meant, and not to interpret it by the letter." These are among the last words of the book.

A SHEPHERD FROM THE HILL COUNTRY.

There was once a man who was born among simple folk in a rural spot in Europe, and spent his early days in companionship with trees and birds,

and was then sent to Paris to struggle with books. Later he studied in Strasbourg, and, trying to find a reason for things, fell into great spiritual famine and distress. By and by he began to believe once more in God and in humanity, and finished his university course in Göttingen, after which he went to Paris again, and somehow gathered a few listeners around him in a little upstairs room of the Rue des Arquebusiers, No. 6. He said he did not see problems,—he saw only men and women, whose souls were hungry, and who could be taught to lead better lives. There was something uncommonly frank and healthy in his attitude toward life, both for himself and for others. "I am a pagan and an ancient, a child of nature come to God through Christ. I belong not to the sad but to the joyous Christ. I follow Christ because I have heard him speak the *natural* language—the language of humanity." This and much like it may be found in his writings. He published books on "Youth," "Courage," "Be a Man," "The Soul of Things," "The Simple Life," and in them all there is such a vital hold on the plain, elemental forces of existence, and so wide a removal from the overwrought and distracting manner of life in our own time that we would naturally think of this "shepherd from the hill country" as belonging to an age of homespun, to some early pastoral time when life was close to nature. Yet, strange to say, the man is of our own generation. His name is Charles Wagner, and he is scarcely fifty. He preaches simplicity in the heart of Paris, that complex center of modern life, and he has been forced by growing congregations to move from his quaint, obscure upstairs chapel to a handsome and commodious hall on the Boulevard Beaumarchais.

THE SIMPLE LIFE.

Those who do not know Charles Wagner can make his acquaintance in *The Simple Life*, which has been translated from the French by Mary Louise Hendee, and contains an introductory sketch of the author by Grace King. Here is good reading for people who deplore the evils of mad haste and mercenary motives. It is fine old mellow truth, such as the soul can drink in and enjoy, and thank God for. We are reminded anew in a uniquely vital and convincing way that it is still possible, even now, to be intensely happy and abundantly successful in this earthly career, though one may be afar from riches and fame and many other desirable though not wholly necessary things. It shows that money and notoriety cannot equip the soul, nor build it a home, nor give its pinched features the glow of health. Mr. Warner would surely have liked Pastor Charles Wagner, and so, too, would Sir Walter Besant, for these men were all three of the household of native simplicity and honesty and strength. It is a household that not only awakens joy for itself, but begets the spirit of compassion and help for the needs of others. The People's Palace in London was the outcome of a motive no more pretentious than that of gaining information first-hand, for literary purposes, of dusty existence at the East End; and over in Paris, the natural, yet none the less remarkable, outcome of Pastor Wagner's loyalty to truth in its simplicity and illuminating power has been the development of a popular university, which began in 1898 as an experiment with workingmen, and today numbers twenty organizations in Paris, and over one hundred in France. It is astonishing what harvests can spring up from cultivating acquaintance with elemental realities. "The great thing," says

this little book before us, "is to have felt the sanctity and immortal beauty in our obscure destiny; to have been led by a series of experiences to love this life for its griefs and its hopes, to love men for their weakness and their greatness, and to belong to humanity through the heart, the intelligence, and the soul." Simple methods of thought and speech, simple duties, simple needs and pleasures, simple beauty, simple ways of intercourse among men, simple processes in the education of mind and spirit,—it is all a refreshing gospel, and there are many who will silently bless this volume in which the soul recognizes at once the native atmosphere.

SOME OF OUR EUROPEAN NEIGHBORS.

When Byron wrote his fine passages on Italy he did what most poets must inevitably do under the influence of soft skies and rich traditions. This Mediterranean country is one that slips more easily perhaps than any other into the haze of imagination and dreams; and what with the host of later day writers who have etherealized even the commonest fabric of life and its surroundings there, it is probable that most of us know little of real Italy. Hence it is well to have at hand such a book as *Italian Life in Town and Country*, in that excellent series "Our European Neighbors." The reading is plain prose, one feels it the more in coming out of glamour, but it is clear and interesting prose, which presents all phases of contemporary life in Italy, and tells the facts with as unmistakable accuracy as do the eighteen or twenty illustrations which are produced from photographs. We are told that there is much ignorance and narrow-mindedness prevalent in all classes, that the general standard of comfort is low even in the prosperous localities, that the great inequalities of wealth are intensified and aggravated by the fact that rich and poor are thrown so closely together without the usual segregation, that agriculture is backward and industries slow in development, that there is much incompetency and great extravagance in government. Truly the young nation is struggling through great difficulties, yet the story is far from gloomy. Italy is gradually working out her salvation, and even now emerging from the shadows. The author of this book is Luigi Villari, a son of Professor Villari of Florence, and he speaks with authority of his countrymen, yet at the same time secures perspective from his English point of view. The chapter on the amusements of the people is particularly interesting in revealing national characteristics. For example, there is no country where the love of the theater plays so prominent a part as among the Italians. This is well set forth by the writer, excepting that he leaves us to search in vain for any reference to Signora Eleanora Duse, whose achievements on the stage, in point of simplicity and genuine passion of heart and mind, unaided by theatrical artificialities, are honored both in this country and in Europe with a recognition that places her immeasurably above all rivalry in the present generation.

WHERE THE GREAT BIRDS CRY.

The water-fowl have a much harder time of it than man. They breast fiercer storms, and venture on crueller dangers, and their slums are down under the green scum where even the muskrat loses caste when he goes a-thieving. There is reason, therefore, on the very face of it, why the cries of these feathered creatures go little heeded, and their homes and nesting

methods are largely unobserved. Yet is it possible to know them and learn of their courage and wilderness life. *Among the Water-fowl* is the work of Herbert K. Job, who has a well-trained eye for beholding birds, particularly the strong-winged kind whose aloofness has been a great obstacle in getting them into books. There is hardly a risk too great for this doughty sportsman, who carries a camera for a gun, and glories in wading shoulder deep in icy marshes through the tangled and uncanny embraces of slimy water-grass. Thus does he obey the compelling instinct of a naturalist, among the stagnant "sloughs" of North Dakota, that paradise of grebes and loons. Again, he is to be seen swinging by a rope over the edges of the great Bird Rocks in the Gulf of St. Lawrence, listening to the shrill call of the kittiwake and wrestling secrets from the gannets and auks and puffins. But it is off on the fishing grounds, beyond sight of shore, that Mr. Job confesses to the greatest thrill of excitement and surprise, in his search for those hardy wanderers, the shearwaters and jaegers and storm petrels, who make ocean their home. There is a chapter also on "The White-Winged Fleet," that is to say, gulls and terns, and another on "Wild-fowl of Wild-fowl," otherwise known as Anatidæ, or what you and I would call ducks and geese. These chapters, like the others, are plentifully illustrated from photographs, mostly of the author's own making, and the index of birds mentioned is conveniently arranged. As an avocation, supplementing the activities of a busy life, Mr. Job's "observation, adventure, and photography" among birds of small and great waters is abundantly successful.

POETRY AND ROMANCE.

Somewhat on the principle that it is well to read one good poem every day, the browser among books ought to include a volume of verse in his catalogue of a day's work. On the present occasion, he is tempted to select *The Cathedral* by Martha Gilbert Dickinson, which abounds in skillful workmanship; and so shall his choice be, only that even while he is choosing, there floats into memory the diverting thought of a little lyric which appeared in an earlier volume by the same author, published about three years ago. How swift and beautiful is that stroke of music:

Unto a child at bedtime
The comfort of his toy,
Unto a King in exile,
A diadem for joy;
Unto my heart for courage
Whate'er my peril be,
God grant the hidden solace—
One heart exalteth me!

The difference between the two volumes is that the earlier one will go with you whether you take it or not. Hence there is less reluctance in holding to the second, although it must be confessed that its general artistic effect is a trifle marred by the suggestion of measured labor. Anyway, this later publication is more closely associated in point of time with a bit of news which is not yet widely known. Miss Dickinson is to marry an officer of the Russian army, Captain Alexander Bianchi, who is of titled family, and while a soldier is also a playwright of considerable note. The captain ought to be, and probably is, especially fond of Miss Dickinson's earlier volume which

contains the lyric quoted, but since he has acquired right to both volumes, and has captured the singer as well, the study of comparative values need not greatly concern him.

THE MAMMOTH SALES.

There seems to be sufficient evidence, of one kind and another, to show that the craze in the booming of books by means of extravagant advertising has spent its force. In the hope that this may be true, let us give profound thanks. The great strain of the booming process has been resulting in a few financial accidents of the sobering kind, and the reading public, as is easy to understand, is not always to be fooled into thinking that the desirability of printed material is in proportion to the size of type which heralds it or the huge number of thousands sold. It is all a demoralizing business for authors, publishers, booksellers, and society alike ; and the return to healthier and more normal conditions in the making and selling and reading of books may be looked on as a natural and most desirable reaction. "It was a great spree while it lasted", says the *Publishers' Weekly*, and proceeds with a decided expression of relief to relegate the spree to past history. A sound-minded paragraph in *Harper's Weekly* refers to the matter thus : "It did not take long to show that one of two things must happen,— either the author would have to be content with a smaller royalty, very much smaller, or the publisher would have to discontinue advertising his books on the grand scale of a quack medicine or a cereal food product. He simply could not afford to do it. We know of several instances in which it is found necessary to make this very proposition to authors whose names would be readily recognized." It is all so, as these good papers state, nor is it too much to add that the general intelligence of book-buyers is likely to find itself considerably quickened by the experience of the last four or five years, as indeed is already apparent, in favor of literary production that is of genuine worth irrespective of the claims of the hawkers.

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

On September 1st, Edmund Y. Garrette, '55, died at Alameda, Cal., where he had been located for the past ten years. Mr. Garrette was born at New Hartford, Conn., in 1823. After graduating at Amherst in 1850, he studied only for a time at East Windsor, and graduated from Andover Seminary. His longest pastorate was at Millbury, Mass., from 1857 to 1869. Other charges were in Pittsburg, Pa., LaCrosse, Wis., and Atlanta, Ga.

Henry M. Perkins, '72, is to remain for a second year in charge of the church at Lyman, Me.

In the September *Missionary Herald*, Charles W. Kilbon, '73, of the Natal Mission, has an article on "Peace and What Must Follow in South Africa."

From a letter dated July 1st from F. S. Hatch, '76, we take the following interesting items about his first year's work as General Secretary of the United Society of Christian Endeavor in India. In twelve months he traveled nearly 20,000 miles in railways, steamers, carts, and other conveyances. Beginning in the district northwest of Madras, he visited in succession the Arcot Mission to the south, Ceylon (a whole month), the Jaffna Mission, Madura, Travancore and Malabar, Bombay, Allahabad, Calcutta and, finally, Simla and the hill country of the far north. Among his great experiences were a visit to a camp of Boer prisoners in Ceylon, where, out of 5,000 men, 1,000 were Endeavorers,—“the best C. E. convention I ever saw” at Jaffna,—the journey through the isolated and aloof regions of Travancore, “where caste is strong and cruel, and superstition very dark and degradation very deep”,—a glimpse of Pandita Ramabai's “wonderful Home for Women”,—the Lone Star Mission among the Telegus,—and the marvelous beauty of the extreme south and the sublimity of the north. He speaks with the utmost enthusiasm of the missionary work — “not the hundredth part of their influence in the transformation of India can be told.” The C. E. work is intensely earnest and vigorous, and the societies are multiplying by scores and hundreds everywhere. Evidently the special enterprise for which he went is prospering mightily, and it is not strange that he should speak with a full heart of “the wonders I have seen of nature and grace, the fellowships enjoyed, my opportunities of doing and getting good, the unspeakable hopes planted in my heart, and the new assurances of my Father's love and care”.

It was noticeable that at the last Commencement at Williams two out of the three degrees in divinity conferred were upon Hartford graduates—

George A. Wilder, '80, of Chikore, East Africa, and Frank E. Jenkins, '81, of Atlanta, Ga., in both cases, apparently, in recognition of distinguished success in missionary or evangelistic work. Another Hartford man, Calvin B. Moody, '80, of Syracuse, N. Y., was similarly honored by Middlebury.

The Central Church in Atlanta, Ga., where F. E. Jenkins, '81, is pastor, is making a strong effort to encourage systematic Bible study. Besides its Sunday-school, with an organized home department, the pastor devotes his Sunday evening services to pointed expositions of selected points in the next lesson, there is a Bible Study Club which meets once a month, and members of the congregation are specially encouraged to undertake correspondence courses in connection with the Am. Institute of Sacred Literature. It will be strange if these coördinated efforts do not bear important fruit in the further growth of this energetic church.

The General Association of Minnesota met at Fergus Falls on September 17-19th, the annual sermon being by Herman P. Fisher, '83. It is interesting to note that among the chairmen of various important committees that reported were L. H. Hallock, '66, R. P. Herrick, '83, C. H. Curtis, '86, G. M. Morrison, '90, Henry Holmes, '92, and F. A. Sumner, '94. Evidently Hartford men are vigorously at work in this field.

It is pleasant to hear the appreciative testimony to the efficient service in Southern California of Henry Kingman, '87, at Pomona College, and of Charles Pease, '98, at Long Beach, both of whom were obliged to betake themselves to this invigorating climate to recover failing health.

Edward F. Wheeler, '89, after a pastorate of four years at Austin, Minn., has removed to take charge of the church at Newell, Iowa.

Professor Geer, '90, gave a vivid account in the *Congregationalist* for September 20th of how he once spent a month as a wage-earner in a mill in the midst of a strike.

In the *Congregationalist* for October 4th, T. C. Richards, '90, of West Torrington, Conn., had a striking illustrated article upon the Contributions to Congregationalism of Litchfield County, noting a long list of great men and women — including our own Professor Wm. Thompson and his brother, A. C. Thompson, '38.

In connection with the induction of President George at Chicago Theological Seminary on October 21st to 23d, H. Dike Sleeper, '91, was invited to serve as organist at the inauguration and to give an organ recital in Carpenter Chapel.

The fifteenth of the more than twenty Congregational churches in Minneapolis is that at Lowry Hill, which was organized in 1890. The third in the series of pastors is Henry Holmes, '92, who is entering upon his fifth year of service. On October 12th a large, handsome, and well-equipped church building was dedicated amid much rejoicing, Dr. L. H. Hallock, '66, and R. P. Herrick, '83, taking part with addresses. The pastor contributed a graceful hymn of dedication. The membership of the church is approaching 300.

Dwight Goddard, '94, prepared for the *Congregationalist* of August 23d, a suggestive article on Allendale Farm at Lake Villa, Wis., where homeless boys are given a home and much wholesome training.

William A. Bacon, '95, of the Park Church in Springfield, Mass., was married on August 7th to Miss Lucy A. Stebbins of Shelburne Falls, Mass., and went abroad for a wedding trip. During his absence his pulpit was supplied by John L. Kilbon, '89.

In the *Pilgrim Teacher* for October Allan C. Ferrin, '96, pastor at Springfield, Vt., gives an interesting account of what is called a "Men's Seminar," a plan for the discussion, led by the pastor and held in connection with the Sunday-school, of various topics of practical living and thought which has been in successful operation in his church for the past two years.

During the summer, services at Magalloway Valley, Me., were conducted by Edward P. Kelley, '96.

The Butler Avenue Church in Lincoln, Neb., where Laura H. Wild, '96, is pastor, has lately bought a parsonage as a useful addition to its equipment.

The church at St. Joseph, Mo., where William W. Bolt, '98, is pastor, shows signs of vigorous life, spiritually and materially. Besides a hopeful increase of membership, the debt is being steadily cut down.

On account of continued ill-health, James A. Lytle, '99, was obliged in the summer to give up his pastorate at East Granby, Conn., where he has been since graduation.

Philip W. Yarrow, '99, after two years of good service in Montevideo, Minn., has accepted a call to Olive Branch Church in St. Louis, Mo., and is already at work there.

M. H. Ananikian, '01, who had hoped to begin work as teacher at Aintab, Asia Minor, is detained in Germany by the obstacles put in his way by the Turkish government.

Charles R. Fisher, '02, has been appointed to the superintendency of the State Sunday-School work of California, with headquarters at Oakland.

Montie J. Fuller, '02, was ordained as pastor of the church at Jericho, Vt., October 15.

John P. Garfield, '02, was installed pastor at Enfield, Conn., on October 30th, the sermon being preached by Professor Gillett, '83, the charge to the pastor by Oliver W. Means, '87, and the charge to the people by F. W. Greene, '85.

The active beginning of the Yale Mission in China was marked by the ordination on September 25th of J. L. Thurston, '02, at his home in Whitinsville, Mass. On September 9th Mr. Thurston was married to Miss Matilda S. Calder of Hartford, and they sailed from Vancouver early in October for China, where for the present they will make their headquarters at Peking.

Ernest G. Toan, '02, has declined calls to the pastorate in Minnesota, but has entered upon the principalship of Hull Academy.

Charles M. Woodman, '02, has undertaken the pastoral care of the Friends' School at Providence, R. I.

Charles N. Lovell, for one year a member of the present Middle Class, has accepted a call to take charge of the church at Southwick, Mass., where L. S. Crawford, '79, has been pastor. He was installed October 8th.

Seminary Annals.

OPENING OF THE SIXTY-NINTH YEAR.

The Seminary begins its sixty-ninth year of work under the most promising conditions. The building's accommodations are taxed to the utmost, there being an increase in the total enrollment over that of last year.

The first exercise of the year was on the evening of Sept. 24. In the absence of President Hartranft, Acting-President Jacobus delivered an earnest address full of enthusiasm, on the topic, *Motives of the Ministry*. A special service of prayer and praise arranged by Prof. Pratt was used. Prof. Merriam assisted in the opening exercises.

Professor Jacobus' address was substantially as follows :

Apart from all question of a divine and supernatural call to preach the gospel we are here tonight in this Seminary in the stress and strain of its years of training simply because we have come to realize that the ministry of the message of Jesus Christ to the world is to be the work of our life. This being so, it may not be unwise for us this evening to refresh our minds with a consideration of what shall constitute today the ministry's motive.

Were we to throw this topic out to discussion among the men who are thinking of this life work for themselves I fancy the general conclusion would be that the ministry's motive gathers around the doing of good ; and if the question were to be asked how this differs from the motive behind any other of the noble callings, I imagine the answer would be, it does not, save as the good which the ministry offers as possible to do differs in degree from that which is offered by any other profession ; and if this discussion were thrown open to a wider circle, the circle of those who are thinking of the ministry with reference to others rather than with reference to themselves, I do not believe the conclusions would be essentially different. This is, in fact, the popular conception of the ministry today, the best chance for doing good.

Now, I am not disposed to deny that this is right as far as it goes. Every noble profession, through its very nobility, offers the chance to do good. In so far as the ministry in its essential

character stands at the forefront of all nobility of service, it must be the noblest chance of good doing there is to have. If it be possible to do good in curing the ills and sicknesses of life, if it be possible to do good in establishing the rights and responsibilities of men, if it be possible to do good in lifting politics into statesmanship and making a way for the best development of the highest civilization of man, then in a more significant way must it be possible to do good in bringing men face to face with those spiritual realities which after all stand behind all right living in body and mind, all right acting between man and man, and all right serving in the great sweep of the civilization of the race. No one can deny that today, when the ethical things of life are so urgently real in their needs and in their claims — that today the ministry gives the noblest chance to do the noblest good. Is its motive then simply a devotion to this chance, an opening up of all the channels by which the good can be done, a studying of all the principles which underlie its doing, an enthusing in the service and sacrifice and self-spending demanded in the bringing of the doing to its effective results? Is the goal simply the good which shall control the ethics, and, through the ethics, master the life of the race? If it is, then I take it there is significance in the fact that within these last six months there have come to me, directly and indirectly, the decisions of some four and twenty men, who were looking to the ministry ultimately, to postpone their preparation for it, some for one reason, some for another, some for one vocation and occupation, some for another, but all apparently more or less with the conviction that the ministry was, after all, but a form of doing good; doubtless the best form, but after all a form which could wait till other things were attended to, and while other forms of the Kingdom's service were being carried on. Here is an outcome of this ethical conception of the ministry's motive, this idea that it is simply the best chance for doing the best good.

Evidently, if the ministry is to draw men to itself, if it is to carry men with itself, if it is to hold men through the discouragements of its preparation, if it is to push men through the sacrifices of its service, if it is to sweep men to the consecration of its accomplishment, then there must be something behind it more than this conception of its ethical possibilities. What must this something be?

In the first place it must surely be something involved in the historical facts of the ministry's origin. If we would rightly judge this office and our relation to it, we cannot disassociate it

from the facts which gave it birth. The ministry is not something we have ordained for ourselves in our own name, it is not something the church has established for us in the development of her life. It is something that has come down to us from a time when it was constituted and from One who constituted it for what it was ever to be; and this time was the time of the first gospel ministry, and this One was he who not only was himself the first minister of the good tidings, but who in calling his disciples to carry on his work constituted the ministry for the service it was to render to the world.

The motive for the ministry must take us back to Christ. It must adjust itself according to our relations to him. What we hold the ministry to mean for us must be determined by what we mean the Master to mean for us. What motive it has, therefore, for you and for me must rest wholly upon the moving power which Jesus of Nazareth and of Calvary wields upon us. If he be to us the great teacher of truth, and nothing more, then the ministry's motive will be devotion to truth, and nothing more. If he be to us the great exemplar of life, and nothing more, the ministry's motive will be devotion to life, and nothing more. If he be to us the great adjuster of social problems, and nothing more, then the ministry's motive will be devotion to social betterings, and nothing more. But if he be all these things to us, and something more, then the ministry's motive will be devotion to all these things, and to something more.

There comes to me tonight a scene of some years ago, when a young man stood before the fathers of the church to be ordained to this ministry. He had given his personal experience and religion; he had delivered his statement of belief, and the question was asked him, "Why do you want to preach the gospel?" He waited for a moment, and then answered, "Out of gratitude for what Christ has done for me;" and a hush came upon the questioners, and the little old church in the autumn eventide seemed illumined with a light not of this world.

I make bold to say the motive for the ministry must find its source in our conception of the love of Jesus as the savior of our souls.

Second. One other thought, however: the motive behind the ministry must not only be something involved in the historical facts of how the ministry came to be; it must be something involved in the historical facts of what the ministry was intended to do.

Clearly, as Jesus conceived it, it was intended to be the human instrument in winning the world to himself. If it had

behind it his love for the souls of those who carried it out, it had before it his love for the souls of those to whom it was to be carried. The ministry is the service that brings the heart of Christ to the heart of the world, the link that binds the two together, the channel through which the love of the one flows out to the need of the other, the life that makes Christ live with men and within them to the coming of the Kingdom of God.

And so you see the motive of the ministry is to be determined also by what the souls of men may mean to us. If they be but the numbers by which the employer lists his workmen on the pay roll, then the ministry will not be much more to us than the employer's business is to him, a means of serving self. If they be but persons of culture in society, or persons of need in the slums, or persons of citizenship in the body politic, then our ministry to them will be little more than a chance of liberal instruction or of social education or of political inspiration and reform. But if men be to us today souls who in this life are living towards a life to come, and who, because of what they are today and may be hereafter, are loved of God, if they are those for whom Christ gave himself in that unfathomable mystery of Calvary, and to whom he sends us to tell them of his sacrifice for them and of their chance of life in him, then in no sentimentality of emotion, but in the splendid earnestness of a sincere, solemn, sacrificial consecration of life, the ministry will be to us our devotion to men's souls, to bring Christ to them, to make him real to their needs, to make him realize himself in their lives, to make him through them accomplish his kingdom in this wonderful, marvelous, magnificent world, and so hasten its consummation in the world of glory and blessedness which is to come.

The other day I sat by the shore with that veteran preacher and pastor, that man of many friends, that man of the model ministry, Theodore Cuyler, and told him of the coming Seminary year and of these opening services and of this opening address; and as one who had so much to learn from one who had so much to teach, I asked him what I should say to you, my brothers, tonight, and he said: "Tell them, in the name of those who have gone and of those who are passing on — tell them the minister today needs more grace and more grip than the minister of any other age or time, and that he can get it only through a love for the souls of men."

I give you his message. You will find it, in the experience which lies before you, God's own unquestionable truth.

President Hartranft continues his labors at Wolfenbüttel, Germany, expecting to return in time to take up his Seminary duties in the spring. The faculty has suffered no changes since last year. In place of the Assistant Librarian, W. A. Mather, who has sailed for China under the Presbyterian Board, Prof. C. S. Thayer, Ph.D., assumes the position of full librarian. Mr. Thayer comes to the Seminary from Providence, R. I., where he was assistant pastor at the Union Congregational Church.

The Hartford School of Music, which until this year had accommodations in the Seminary, now occupies larger quarters on Spring St., near Asylum Ave. The music-room hitherto at the disposal of this organization has been tastefully repainted, refurnished, supplied with better lighting, and improved greatly by the addition of a hard-wood wainscoting. Although especially designed for the use of Prof. Pratt's classes, it will be at the disposal of the students for the weekly prayer-meeting and social gatherings.

On the evening of Oct. 10 came the reception to the students, given by the gentlemen of the faculty and their wives. A general desire to make every one have an enjoyable evening and become better acquainted caused the occasion to be one of thorough enjoyment for all.

At the meetings of the Student Association held thus far, matters incident to getting under way for the year have come up for consideration. W. H. Adams and N. K. Silliman, both of the Junior class, were elected to the offices of Secretary-Treasurer of the Association and Manager of the baseball team respectively. The house committee (that time-honored and time-scarred board of government!) undertakes the duties which lie before it with more authority than ever before to regulate matters concerning the common welfare.

The Seminary prayer-meetings held thus far show the results of wise provision and deep solicitude on the part of the committee. The gatherings have been large and a helpful spirit of participation has been manifest.

The first Friday evening of each month will continue to be at the disposal of the Missionary Committee. Arrangements have also been made to have members of the faculty address the students at their weekly gathering, at intervals through the year. Prof. Pratt and Prof. Livingstone have thus far been with us in this helpful and intimate way.

A number of the men attended the meetings of the A. M. A. held at New London Oct. 21-23.

The revival in athletics which came two years ago has not suffered a reaction. Early in the fall the captain called out the baseball team with any candidates among the new men, in order that some idea of the material at hand might be obtained. The manager will arrange some half-dozen games, which is all that the brevity of our season permits. All the members of last year's team are still in attendance at the Seminary and the prospects are bright for the best nine yet produced.

The tennis courts are constantly in use and bid fair to remain so as long as the weather permits. It was, however, deemed inadvisable to hold a tournament this fall.

Prof. Merriam is making arrangements to give the seniors certain practical opportunities in connection with their study of Homiletics and Pastoral Care. Men will be sent out, one by one, to spend a Sunday with successful ministers in active work. Thus, it is thought, the students will be enabled to gain valuable hints and helpful data which could not be gleaned from the class room or the library.

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DURING its twelve years of life the RECORD has never published a sermon among its contributed articles. Our readers will, we are confident, welcome the breach of this rule in favor of Dr. Parker's Thanksgiving Day sermon appearing in this issue. In days gone by the ministers of New England were wont, as such occasions provided opportunity, to address their people on themes touching the broader interests of the Church in its public relations. From these occasional sermons have come to us some of the noblest expressions of the best in New England thought and life. This sermon in beauty of form, in clear and critical presentation of social conditions, and in earnestness of appeal to conscience deserves an honorable place in the worthy succession of the noble utterances of the New England pulpit.

WE are glad to observe that Dr. Bradford is taking seriously his official position as Moderator of the National Congregational Council. There is no danger that because he issues an Encyclical the Moderator of the National Council will become a Congregational Pope. This last letter is a healthy sign that Congregationalism is coming to some sort of a unitary self-consciousness, — a self-consciousness involving a sense of unified responsibility

both for its whole fellowship and for the world. The splendid heritage of the Pilgrims is the independence of the local church from superimposed ecclesiastical authority. The danger of the present is that this sense of independency may degenerate into a selfish self-sufficiency. This is another term for ecclesiastical paralysis. In calling attention to issues that vitally concern the Denomination as a whole Dr. Bradford has done the churches good service.

As promised last November, we publish the Outline of a Course of Study in the Old Testament prepared by Professor Paton for the use of advanced classes. It will meet the needs of many who are looking for some such scholarly, adequate, and reasonably detailed guide in this most important field of Bible study. If the younger generation is to have a sane and rational appreciation of what the Old Testament is as conceived by modern thought it is of the utmost importance that mature minds should have worthy guidance in its study.

This Outline has already been most cordially received by the large adult class of Bible students which was organized at Ann Arbor, in connection with the lectures given by Professor Paton, before the University of Michigan, last fall. Anticipating that such an Outline will prove generally useful the Course of Study as here printed is being struck off as a separate pamphlet. Single copies can be secured of the Hartford Seminary Press at the price of ten cents. Special reduced rates will be quoted to any wishing to use this Outline in Bible Classes or Bible Study Clubs. In the May RECORD will be published a second similar Outline by Professor Paton, having for its general theme the prophetic writings from Amos to the close of the period of the Exile. Inquiries respecting these Courses may be addressed either to Professor Paton personally or to the Hartford Seminary Press.

HONOR ALL MEN.*

At the time when this admonition was given to Christian disciples by a Christian teacher, Christianity was confronted with inveterate distinctions and prejudices by which men were divided and set against each other. Christians were liable to error in the direction of a wrong respect of persons, and in the opposite direction of a wrong disrespect of existing authorities. Their great teachers, especially St. Peter and St. Paul, inculcated the duty not only of reverencing God and loving the brotherhood, but of honoring the ruler and all men as well. The Christian religion relates its disciples to God and the brotherhood, and, as well, to the State, to society, to mankind.

The doctrine that men as men, irrespective of race, rank, class, condition, or occupation, are entitled to a certain respect and honor, is one that issued from the Christian conception of humanity.

The great Greek philosopher Aristotle said: "It is impossible for a mechanic or hired servant to practice a life of virtue. It is not proper for any man of honor, nor for any citizen, nor for any one engaged in public affairs, to learn these servile employments."

Compare the doctrine of our text, or St. Paul's exhibition of the organic structure of society, especially in respect to the honor to be bestowed upon those members of it which seem to be more feeble and less honorable, with the Aristotelian and Platonic condemnation of the laboring classes to hopeless degradation, and you catch a glimpse of the immeasurable superiority, intellectual and moral, of Christianity to the pagan philosophies. There would be fewer infidels among the workingmen if they only knew how much they are indebted to the Christian religion, and fewer still if their Christian employers were only true to Christian ideas and doctrines.

* A Thanksgiving Day Sermon preached in the Second Church of Christ, in Hartford, Conn., Nov. 27, 1902. Text, I Peter 2 : 17.

There is still great need of a vigorous preaching of the counsel of our text. Artificial distinctions still divide people into unsympathetic and even hostile classes. And even those distinctions and inequalities which are grounded in human nature separate and alienate people whom the Christian law of human-kindness should harmonize in a unity of manifold diversities.

1. There is the old division line of race and nationality. The Jew had no dealings with the Samaritans, and regarded Gentiles with disdain. The Greek regarded other peoples as barbarians. The Roman was broader, but yet narrow. The foreigner was an alien. Exile was the out-casting of a man.

Great improvement has been made, but this inveterate division still warps our judgment, restrains our sympathy, and feeds our prejudice. We are farsighted enough to perceive the brutality of this sentiment in Germany, Russia, and Roumania, but so shortsighted that Christian glasses of high magnifying power are requisite to discern the same thing at home. New forms of our former and unspeakable dishonor of the negro spring up and flourish and bear dreadful fruit. The gentle remonstrances and pleadings of the Chinese minister put us to shame for our discriminations against his people. The race of men from whom came Jesus Christ and his apostles, and whose religious literature, incomparable and imperishable, we reverently use, are treated with no little contempt, and our government seems chiefly concerned for a less rigorous treatment of the Jews in Roumania that so they may stay there and not come hither. If, with Mr. Lowell, we remark a certain condescension in foreigners toward us in this country, do we also remark anything of the sort in ourselves and in our fellow countrymen toward these same foreigners? There is a kind of national feeling and pride, resembling sectarianism in religion, the stimulation and cultivation of which are distinctly unworthy and inhuman. "We are the favored nation! The chosen people! The only really free and well-governed country on earth! The star of destiny leads us! We can do as we please, and our 'free institutions', or something else, in similar-sounding phrase, will pull us through." Is anything more foolish or dangerous than that sort of conceit,

whether exhibited in an island or a continent, in a monarchy or a republic? Christianity tells us to recognize the *man* of whatever nation or race; to recognize humanity as embracing all men. "God hath made of one blood all nations of men for to dwell on all the face of the earth." He has fixed the bounds of their habitation, but not the bounds of their brotherhood. That is the magnificent doctrine of St. Paul. Christianity has given us the conception of mankind, and the Christian man who can say "My country is the world and my countrymen are all mankind" will be all the more loyal to his own nation, will love it all the more truly and deeply, and will give his services and sacrifices all the more cheerfully to its interests.

2. There are the division lines between men according to inequalities of birth, social position, occupation, and wealth. There are social cliques in whose atmosphere the sentiment of our text is counted absurd. The mutual suspicion, dislike, contempt, and even hatred of different classes in the country are not an invention of the demagogue, but the sad, ugly fact of which he makes the most and worst use for his sordid ends. We have a fine democratic scorn for titled and organized nobility, and a coarse undemocratic contempt for ever so much real nobility in humble and toilsome life. The pride of rank in other lands is no greater, no wicked, than that of wealth in our own land. The aristocrat compares favorably, on the whole, with the plutocrat. We have traditions of the dignity of labor, which are still, I believe, most precious in the sight of many, but these traditions are as much scouted in the manufacturing and industrial aristocracy of the present age as they were in the territorial or feudal aristocracy of former ages. When the employer asks nothing of the workman but his labor, and the workman expects nothing from him but his wages, and there are no relations, no associations of habit or duty or sympathy between them, we have, on the one hand, an upper class of society whose soil, cultivated after a fashion, is rank with all harshest disdain and unkindness, and, on the other hand, a lower class whose uncultivated soil is equally rank with strong resentments and grievances. Hostilities spring up out of such conditions. The lines which distinguish author-

ity from oppression, liberty from license, and right from might become utterly confused, and the social and even the political life wears an aspect of gloom in which one hears the mutterings of something like revolution.* And as for that idler, luxurious class of society which does nothing but wallow in its wealth, the dirt of labor is sweeter than all the saffron of its contemptuous indolence and vulgar display.

The gospel that needs to be preached today is the gospel of human kindness, of vigorous human-heartedness, of respect and honor for men as they are in themselves men, irrespective of rank or wealth or occupation or culture,—the gospel that the apostles taught, that Robert Burns sung in his poem on “*Honest Poverty*”, that immortalizes Wordsworth’s verse,—of love to man as man, of the highest and noblest and strongest as graciously bound in respect and courtesy and service to the poor and weak and obscure, and to “all the homely in their homely works”;—the gospel that illumines those chief points of nature and necessity wherein all men are equal and alike, and that warns us that pride,

“Howe’er disguised in its own majesty,
Is littleness; that he who feels contempt
For any living thing hath faculties
Which he hath never used; that thought with him
Is in its infancy.”

3. There is the finer line of division by education and culture. Alas that frequently that which should bring men to true love and lowliness of heart should choke the natural inlets of just sentiment and sympathy, and puff them up in conceit of superiority. The uneducated may be pardoned for their occasional contempt of learning and refinement, seeing, as they do, so much that is selfish and conceited in that guise. But the sin of the educated often seems unpardonable. The wealthy snob may be an ignorant creature, but the educated, the literary snob has no excuse. Tennyson once quoted with approval what Mazzini said,—“Nothing in this world is so contemptible as a literary coterie.”

Carlyle spoke of “millions of men, mostly fools.” An

* De Tocqueville—in his “*Democracy in America*”.

excuse for him is found in his own words — “I cannot wish Satan anything worse than to try to digest for all eternity with my stomach!” But something besides the stomach was in disorder with Carlyle that he should say or think so of his fellow-men. There is a knowledge, a culture, that looks down upon the uneducated and makes fun of the ignorant — all blind to their intelligence and virtues. Many of the truest, noblest men and women in this and every community are among those whose opportunities for education and culture have been meagre, who know little about literature or art or science, having been obliged to devote their lives to hard and unremitting toil. Such people are entitled to peculiar honor. They are quite as deserving of a laurel crown as one who gets his little sonnet or nocturne or other poetical nicety and nonsense printed in a magazine. Illiterate intelligence is every way superior to literary affectation and snobbishness. The great advantages for recognizing and embracing the higher truths, which learning and leisure confer upon men, are frequently outweighed by the clearer intelligence and nobler longings of unlearned folk. The capacity for a right judgment in large questions is not always on the side of leisure and learning, simply because egotism and selfishness can do more to vitiate that capacity than the disadvantage of illiteracy. Mr. Gladstone once said: “A long experience impresses me with the belief that selfishness does not grow in intensity as we move downwards in society, from class to class. I rather believe, if a distinction is to be drawn in this respect, it must be drawn in favor of the classes which are lower, larger, less opulent, and less organized.” And Tennyson wrote:

“Here and there a cotter's babe is royal-born by right divine:
Here and there my lord is lower than his oxen or his swine.
Plowmen, shepherds, have I found, and more than once, and still
could find,
Sons of God and Kings of men in utter nobleness of mind.”

4. There is the distinction of character, and here is an apparent difficulty. Would the Apostle have us honor all men without taking into consideration their personal characters? Certainly not. Nor are we instructed to honor all men equally. There are, as Shakespere says, “depths and shoals of honor.”

The difficulty disappears when we understand that the text teaches not an honor of all men without respect to their worthiness or unworthiness, but honor of them as honor is due, without respect to those distinctions of race, rank, wealth, occupation and the like, which have nothing to do with personal character. And yet there is a certain honor due even to the man who has, perhaps, forfeited all claim to personal honor.

The laws of the land honor all men in protecting them in their rights and liberties. Some miserable, degraded creature commits a murder,—assassinates a President. The majesty of the law steps in between him and popular wrath, guards him from abuse, secures for him an impartial trial, and proceeds with him in the ways and by the forms of justice.

Some poor creature, whose life seems of little account, is himself murdered. The law comes forward, with promptitude, in all its panoply, to arrest, try, and execute the murderer, just as if his victim had been the most respectable and worthy of citizens. Theoretically, at least, there is no respect of persons with the law. It honors all men.

But Christianity takes higher ground yet, and says that all men, created in God's image, have in them, however fallen and degraded, some remnant of that image. We can never know that it is quite destroyed. We are to assume that it has not been destroyed. Lost? But Jesus came to seek and save the lost. That ragged, wretched swineherd, filling his stomach with husks, ruined by riotous living, may yet come to himself, and then go home to his Father.

Do you remember those lines of Shakespere in which Hotspur thinks it were an easy leap to

“dive into the bottom of the deep,
Where fathom line could never touch the ground,
And pluck up drowned honor by the locks”?

Is not that just what our Lord did? Has not just that been done, frequently, by good men and women? Has not “drowned honor” — honor drowned in dissoluteness, intemperance, and crime — been plucked up as by the locks, many a time, by men and women brave and loving enough to dive for it into the bottom of the deep? Would they ever have saved such per-

sons, would they ever have made the effort to rescue them, had they not honored them even in their dishonor? Honor of men is not denying or excusing their faults, nor condoning their sins. It is striving to win them to goodness. Compassion is honor, kindness is honor, gentleness and patience and charity are honor. So God has honored dishonored men by sending a Saviour to them. So Christ honors them by calling them to repentance and promising them forgiveness. Let us be on the Lord's side and not among the Pharisees. We are to honor all men in this very way. The publican, the thief, the harlot — with whom Jesus dealt, diving to the bottom of their depth, and plucking up their drowned honor by the locks — what figures, what types they are! What is the meaning of the Incarnation, but that God has thus condescended to enter into our entire humanity for its redemption? He loves you and me and died for us, in that he honored and loved and died for *man*! Honor is not patronage, nor sentimentality, nor confusion of moral distinctions. It is the recognition of the sacred spark of manhood in men, of their actual or potential virtues, of mankind as redeemed or redeemable in Christ. It is human-heartedness, human-kindness, sympathy, service, patience, gentleness, and eternal hope! Our missions honor savages. John Eliot honored the Indians of his colony. Our own brave Samuel Kirkland honored the fierce tribes of New York. The Salvation Army honors the folk of the slums and gutters. Innumerable Christian organizations do the same thing, diving down into the bottom of the deep to pluck up drowned honor by the locks.

Every one who has felt the plague of his own heart and has tasted of the grace of God, and felt the touch of its honor of himself, will thus honor all men. The Incarnation furnishes the solution of our grave social problems.

Contempt or despair of our brother-men is an insult to their and our Father, and a denial of their and our Saviour.

This honor of all men, grounded in their relation to God and to each other, is the foundation of all efforts to civilize barbarians; it is the root of all protective legislation; it is the inspiring impulse of all education; it is the mainspring of charity; it is the source whence flow all remedial and redemptive measures

for the outcast and criminal ; it is the idea which upsets tyrannies and underlies all charters of rights and liberties ; it is the principle on which all the relations of capital and labor should be established ; it has been the watchword of all noble revolutions, and ever will be. It overthrew the gigantic system of slavery in this country. It will yet achieve similar deliverances of men and women out of grinding abuses and oppressions, and, prevailing more and more among all classes and conditions of men, and inspiring them with mutual recognition, respect, and sympathy, it will bring in that better social and political state which, if it be not the Kingdom of God, is only secondary to it. Wordsworth nobly says :

“ Our life is turned
Out of her course whenever man is made
An offering, or a sacrifice, a tool,
Or implement, a passive thing employed
As a brute mean, without acknowledgment
Of common right or interest in the end,
Used or abused as selfishness may prompt.”

Our great contention, with all the powers of human-kindness and with the gospel of loving-kindness backing and helping us, is *against* that dishonor and abuse of men, against that perversion of our whole social life, against all the injustice that makes differences so wide and conflicts so bitter betwixt man and man.

Among all our manifold occasions for thanksgiving to God, I count this a chief occasion, that this benignant power of human-kindness is, if slowly, yet surely, growing greater and becoming mightier in the world from year to year ; that we are gradually gaining

“ A more judicious knowledge of the worth
And dignity of individual man ;”

and a clearer understanding that the true wealth of a nation is in the common wealth of its manhood and womanhood, of its homes and families and communities, and that the great glory of a nation is not in its armaments of war, but in its pacific resources and in its sweet and kindly humanities.

EDWIN POND PARKER.

Hartford, Conn.

THEOLOGICAL CHANGES IN AMERICA IN THE NINETEENTH CENTURY.

Our discussion will require

I. A sketch of the theological condition at the opening of the century.

The two forces which did more than all else to create the theological conditions of a century ago were the Westminster Catechism and the New England Theology.

The Catechism, taught in home and school, was accepted as of equal value with the Bible.

The central and powerful thought of the Catechism is expressed in the answer to the twentieth question: "God having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them from the estate of sin and misery, and to bring them to an estate of salvation by a Redeemer."

The larger Catechism makes the sovereignty of God still more explicit, saying: "God hath chosen some men to eternal life and the means thereof, and also according to his sovereign power and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favor as he pleaseth) hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of his justice."

These and their correlated doctrines were accepted and taught as true in a large majority of the churches.

Side by side with this iron method was that system known as "New England Theology", which can be traced to the Great Awakening of 1740. Professor Park said that it began with Edwards' treatise on Virtue, which was published in 1765, seven years after Edwards' death, but was read to Hopkins and Belamy by Edwards himself, who gathered into his mighty life the controlling force of the past and handed it down in a modified form to the new age.

Edwards rested with absolute faith on the will of God as the fundamental truth of all life. With this he coupled a determination which found expression in a youthful resolution "to live with all my might while I do live, and to seek salvation with untiring energy."

Though a man of the study, Edwards was alive to all political and scientific progress, and entered keenly into the spirit of the new age. Bancroft says: "He that will know the workings of the mind of New England in the middle of the eighteenth century, and the throbbings of its heart, must give his days and nights to the study of Jonathan Edwards."

He was the original genius of New England Theology from whom Bellamy, Hopkins, the younger Edwards, and others received their inspiration.

The discussions of this theology gathered about Responsibility, Virtue, and Justification. Every man is accountable to God and is urged to repent at once. Virtue consists in love or holiness. Justification is forensic. God acquits the sinner as guiltless on the ground of the sacrifice of Christ, which the New England theologians did not think was an exact substitute for the sin of the world, but that, in view of the dignity of the Divine Person who suffered, every claim was met, and the benevolence of God in his willingness to forgive sin was revealed.

This powerful movement did not gather in all thinkers. A large number of men, especially in eastern Massachusetts, influenced by Daniel Whitby and Samuel Clark, adopted Arian views, and as early as the middle of the eighteenth century they were preparing for the Unitarian movement, which soon became a power.

The religious condition one hundred years ago was deplorable. Skepticism abounded, especially in the colleges. There was a hardness of religious and theological thought, though not without its nobility or suggestions of a brighter day.

II. The new influences of the century.

A leader in the new thought of the age was Samuel Taylor Coleridge, who, born in 1772, was in his prime when the new century opened. A student of Kant, he was also a man of great

originality, religious genius, and profound grasp upon moral and spiritual ideas. It was his great work to help restore the broken harmony between reason and religion. Theology had not been irrational, but Coleridge insisted that the primary question which must challenge every proposition is "Does it appeal to the reason?"

The emphasis had been upon dogmatic assertions and a rigid logic. Coleridge cared little for dogmatic assertions, but far more to know whether or not the proposition was true. He revered the Bible because it *found* the best in himself. He revered no less the divine light in the soul. All this is familiar enough now, but when first uttered it came as a striking and powerful contribution to the thought of the world.

Next to Coleridge I would place Thomas Erskine of Scotland. Born in 1788 and dying in 1870, trained as a lawyer, he gave to the study of theology a singularly pure life and penetrating mind. Caring nothing for controversy, he loved to brood over great truths and then utter them in simplest terms. Without reverence for dogma or tradition as such, he went straight to Christ, and held his mind in the presence of his word. Thus he wrought with Coleridge in overthrowing the reigning Calvinism.

The trend of this new wave of thought may be seen in a letter which Maurice, the greatest of Erskine's disciples, wrote to his mother, who believed that men are under the curse and wrath of God.

Said Maurice: "The truth is, every man is in Christ; the condemnation of any man is that he will not own the truth,—he will not act as if it were true that, except as he were joined to Christ, he could not think, breathe, live a single hour."

Maurice held that the popular theology was wrong because it began with man as depraved, rather than with man as existing in Christ. He also emphasized the unity of the whole church and all truth in Christ, the center of all fellowship, the essential ground of all life.

Another influence which gave strength to the new movement was the publication, in 1835, by D. F. Strauss, of a critical treatment of the gospels, in which he claimed that they were a col-

lection of myths. A few years later Bruno Bauer applied his mind still more powerfully to the same question, and claimed that the Church rests on the subjective belief of Christ's disciples. This destructive criticism led to a renewed examination of the historical records, and as a result not only have many illuminating lives of Christ been written, but theology has been led away from dogmatic and logical methods to a more personal style of thought.

Similar has been the influence of this higher criticism which could not be excluded from a scientific age. Fictions and conventionalities of all kinds have been challenged and set aside. The searchlight of the new historic spirit has been directed toward every new theory, however venerable or imposing.

Science, too, has exerted a powerful influence on theology. In the same year that Strauss's *Life of Jesus* appeared, Charles Darwin was born. In 1859 appeared his famous work on the origin of species, and, despite many fears and stubborn opposition, the principle of evolution won the day. Scientific men acknowledge it, and leading thinkers in theology declare their acceptance of it in some form.

Not every one has gone as far as Courtenay, who wrote fifteen years ago: "I was an anthropoid ape once, a mollusc, an ascidian, a bit of protoplasm, but whether by chance or providence I do not know. When I was an ape I thought as an ape, I lived as an ape, but when I became a man I put away apish things."

The scientific method has done much to scare away the unhealthy ghosts of a conventional theology, to dissipate the notion that the universe was created in 144 hours, that there was no death among animals before Adam's fall.

Closely connected with the influence of evolution was the return to the conception of an immanent God. Augustine and the powerful Western Christianity emphasized the transcendence of God — a view which degenerated into the Deism of the eighteenth century, when God was too often thought of as the Architect of the Universe, sitting apart from it.

Of late there has been a return to the doctrine of the early

Eastern Church, nobly taught by Clement of Alexandria, who had come under the spell of Platonic thought.

One hundred years ago, Schleiermacher, profoundly swayed by his Moravian training, and nourished at the fountain of Greek philosophy, released from bondage and literalness and formal thinking, gave a strong impulse to one of the richest movements in theology, the restoration of God to his world as a divine presence, in all, as well as over all.

Calvin taught that in Christ the divine glory was veiled, Schleiermacher that the veil was on the eyes of men.

Natural science has joined hands with the profound Greek theology, illustrating and enforcing the immanence of God.

Theology owes a vast debt to Strauss, Bauer, and Darwin.

Swedenborg introduced some of the best elements of orientalism. The Friends, "sitting under a canopy of silence," have contributed the gentle pressure of their deep truth of the "inner light." Even Spiritists, Eddyites, and Theosophists, with their strange vagaries, have emphasized some neglected truths and perhaps have helped a little to round out the thought of the age.

But we have not mentioned the most powerful theological American genius of the century, Horace Bushnell. In 1840 Nathaniel Emmons died, the last representative of the strictly logical school, which was superseded by the intuitional school whose most powerful thinker was Bushnell. This strong leader was born in 1802, and in his early manhood came under the influence of Coleridge. For six months his mind was bathed in the "Aids to Reflection", and he soon found himself in a new sphere in which his power seemed doubled. "The air was full of wings, buoyant all and free." He frequently asserted, toward the close of his life, that he was more indebted to Coleridge than to any extra-scriptural writer. It is not easy in a few words to characterize Bushnell, who brought to theological study a mind which cast aside every fetter, rejected the legal theories of God's government, viewed nature as penetrated by the supernatural, and pleaded for a theory of the Atonement which consists in a change in us rather than an appeasing of God. Quite as powerful as his view of the Atonement is his fresh and stimulating theory of Christian nurture, which struck a hard blow at superficial and

artificial methods which had prevailed under the Catechism and spasmodic-revival systems.

Our view of the century would be incomplete without reference to Nathaniel Taylor and Lyman Beecher, the former of whom brought to the discussion of theology a great mind, an illuminating reason, and a powerful eloquence, the latter a mind vigorous and penetrating, and affecting in appeal to the people.

Henry Ward Beecher carried forward with masterly eloquence the work of emphasizing the love of God.

In the later years of the century Phillips Brooks wrought in the lines of Coleridge, Bushnell, and Maurice, and by his splendid personality enriched and popularized the new conception of the gospel in which the present and loving God speaks to his children.

The theology of the century has been adorned by the culture and eloquence of such men as Channing, Parker, the Wares, T. S. King, J. F. Clarke, who rejected the stern Calvinism which prevailed and pleaded for the humanities. Their view of Christ has been such as to deprive them of permanent power, except as they move toward a deeper view of the Saviour; but they, together with the Universalists, have done considerable to soften the rigors of theology.

Their view of God and Christ has been meager, but their conception of the worth of human nature has been noble and powerful.

Other thinkers, like T. T. Munger, W. N. Clarke, George A. Gordon, have given to theology an ethical cast, and have presented its truths in a more personal and unconventional way.

III. The result of all these forces working together upon the life of this wonderful century is expressed in the phrase "the New Theology". It is too early to describe this in final terms, for we are still within its swaying movement. Views have changed all along the line. God is not thought of so much as Sovereign as Father. A century ago divines expounded the Trinity in abstract terms and seemed almost as certain of the methods of God as though they could look over the shoulder

of the recording angel. Man was created and temptations ordered that God's glory might everywhere be sung.

Scarcely too strong are the lines of a century previous:

"Hot burning coals of juniper shall be
Thy bed in doom, and then to cover thee
A quilt of boyling brimstone thou must take
And wrap thee in till thou shall full payment make."

We shudder at that, and plead the gentleness of God, which in the rhythm of life sweeps us on toward sentimentalism.

Terrific conceptions of the deity have been displaced by the thought of God in Christ. The term "back to Christ", with much that is vague and confusing, illustrates this. On the whole the trend is ethical and practical. We are reminded of the old saying: "What is new is not true, and what is true is not new," but a change of emphasis from logic to life has been taking place. Religion is coming more and more to be thought of as a divine fellowship. Fictions cease to satisfy. Forensic statements have lost their charm.

The new theology is a method, an attitude, a spirit rather than a statement of doctrine. Its danger is vagueness, its strength the positive grappling with the facts of everyday life in language which the people understand. Its method is practical rather than logical. It is inductive rather than *a priori*. It requires a study of the situation, a close examination of facts, a gathering of statistics, a comparison of motives drawn from experience rather than an appeal to proof texts. When "Essays and Reviews" appeared many were angry, many terrified by a radicalism which seems tame today. Forty years ago Froude pleaded for the right to discuss religious questions. Who is not glad that discussion has taken the place of repression?

The point of view is changed. We have Calvinism, but in such dress that the old saint would not recognize himself. The law of the survival of the fittest is as merciless as the boldest doctrine of predestination, but, clothed in scientific language, no one objects to it. The world as a place of education has all the elements of probation without the strenuous and appalling word. Penalty as imposed by a wrathful deity has given way to retribution. The favorite texts are: "Ye shall know the truth, and the

truth shall make you free," "The Kingdom of God is within you," "Whatsoever a man soweth, that shall he also reap." Theology and religion are more intimate.

"How nearer God we are! He glows above
With scarce an intervention, pressing close
And palpitatingly His soul o'er ours.
We feel Him, nor by painful reason know."

We write "God's message plain in mortal words," with less apparent reverence, less manifest deference, but with no less sincerity — we trust with equal earnestness. We cease to partition off the universe as formerly. Christ is becoming more human — a second incarnation. He is entering more minutely and more regally the common thought of the world. The Trinity is not described in the definiteness of an earlier period, but we are quite as sure that the rich three-foldness of God best meets the needs of human life.

Serious as are the intellectual difficulties in the way of the Trinity, its deep suggestions give us so grand a view of God, and the alternative is so threatening to that which lies at the heart of our faith, that we must believe in Father, Son, and Spirit. If Christ was not divine in an extraordinary sense his death would mean no more to us than that of any other martyr, and much of scripture would be emptied of meaning.

If he was not the Son of God in the highest sense, his assertions of sovereignty and life-giving power imply bravado or something else that deserves a harsher name.

We may prefer not to use the mathematical terms of the older creeds; we are not particular to state in exact language our theory of the atonement; we may call it simply "vital", as does Prof. W. N. Clarke. Our thought may be more vague than that of a former time. The announcement in the pulpit of a theological subject is not now a tonic but an anodyne; but the nineteenth century has been more distinctively missionary than any other century since early days.

In this period of reaction from a sterner theology, we have all the weakness of such a time. There is a weakening of authority. The strength which came from the literal resting in the word has not yet been replaced by a securer trust in the living Christ.

That will come by and by, not after the cry "Back to Christ," but to Christ within, above, and beyond us.

The weakness of the present which pleads for displacement is lack of sovereignty, of authority, of power over conscience. A critical age is never great in faith. Our hope is that the constructive, powerful period is just at hand. It will come in the acknowledgment of the Kingship of Christ, which shall grip the conscience and send his followers out with a new zeal and a conquering faith.

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THE PROPHETS OF ISRAEL AND THEIR WRITINGS.

OUTLINE OF A COURSE OF STUDY FOR ADVANCED CLASSES.

PART I. FROM MOSES TO ELISHA.

LESSON I.

OLD TESTAMENT CRITICISM.

a. The Nature of Criticism. Literary criticism is not fault-finding, but is the formation of a correct estimate of a book. Distinction between lower and higher criticism. Lower criticism investigates the primitive *form* of a book (its text); higher criticism, its *substance*.

b. The Problem of Lower Criticism.

c. The Problems of Higher Criticism.

* See BriS., chap. vii-x.

1. The Problem of Contents. This is the determination of the original meaning of a book.— Danger of forcing our own ideas upon an author.— False methods of interpretation used in the past.

See BriS., chap. xviii.

2. The Problem of Literary Type.— Is the book prose or poetry? —

See Dri. 359; HDB. Art. "Poetry"; EBi. Art. "Poetry"; Zen. 33.

Determination of the particular kind of prose: description, drama, narrative, fantasy, autobiography, meditation, natural science, ethics, psychology, philosophy; or the particular kind of poetry: descriptive drama, epic, oracle, lyric, myth, proverb, wisdom-treatise.

See BriS., chap. xiii, xvii. Mou.; Zen. 33.

3. The Problem of Composition. Is the book (a) a unity, (b) re-edited, (c) compiled out of separate writings of one author, (d) compiled out of different authors, (e) an accidental combination of works, (f) a compilation of extracts from continuous documents.

See Zen. 21-33; C. & B., chap. i; Bac. G. 2-25.

* For all abbreviations see "List of Books Referred to" at close of article, p. 142.

4. The Problem of Sources. What authorities, oral or written, does the author follow?

5. The Problem of Age. When was the book, or one of its component documents, written? — Importance of knowing this for interpretation.

6. The Problem of Authorship. Who and what sort of man wrote the book?

See Zen. 14-21.

7. The Problem of Purpose. Is the aim of the book scientific, historical, æsthetic, or religious?

8. The Problem of Value. How well does the book realize the purpose that it set before it?

See Zen. 36-46.

d. The Method of Higher Criticism. Not *a priori* or traditional, but inductive. — This is the method of all the sciences and is certain to lead to truth.

See Zen. chap. iii-v; BriS. chap. xii.

e. Results of Higher Criticism.

1. The recognition of the primitive elements out of which the Old Testament is composed.

2. The correct dating of these elements. — Importance for history of literature, for history, for theology.

3. Illumination of the meaning of passages by placing them in their true historical setting.

4. Establishing of the credibility of the historical books by archæology.

See Zen., chap. vi; Delitzsch, *Babel and Bible*; Schrader, *Cuneiform Inscriptions and the O. T.*; Hogarth, *Authority and Archæology*.

5. In the main criticism confirms the traditional conception of the Bible. The points of divergence are fewer than is commonly supposed. The changes of opinion need not alarm anyone or disturb his faith.

See SmiC.; Abb.; BriS., chap. xi; Ter.; Brown in *Biblical World*, Feb., '95; Curtiss in *Current Discussions in Theology*, '83; Andover Rev., Mar., '93; Lyon in *Old Testament Student*, Dec., '83; Ottley, *Aspects of the O. T.*; Rishell, *Higher Criticism*; H. P. Smith, *Homiletic Rev.*, Jan., '95; Zen., chap. x; Bruce, *Apologetics*.

Theme for paper and discussion, "The Old Testament as Literature and the Need of Studying it in the same manner as other Literatures."

See BriS., chap. iv.; Winchester, *Principles of Literary Criticism*; Moulton and others, *The Bible as Literature*; C. & B., chap. i; Moulton, *The Literary Study of the Bible*; Zenos, *Elements of the Higher Criticism*.

LESSON II.

THE MOSAIC AUTHORSHIP OF THE PENTATEUCH.

A. EXTERNAL EVIDENCE.

a. The claim of the Pentateuch. The Pentateuch makes no claim to have been written by Moses, but only to contain certain Mosaic documents.

See Ex. 17¹⁴ 24^{3-4,7} (cf. 20²²) 34²⁷ Num. 33² Deut. 31⁹⁻²⁴⁻²⁶ (cf. 44²⁹) 31⁹⁻²²; Bri. 6-10; C. & B. 17-18; Add. xv; Kue. 12.

b. The Testimony of other Old Testament Literature.

1. The oldest documents contained in Josh., Jud., Sam., and Ki. never speak of Moses as writing anything.

See Josh. 14⁶⁻¹¹ 22⁷ 24⁵. In Josh. 24²⁶ the "book of the law of God" is the book that Joshua himself writes. Jud. 11^{6,20}, 41¹ 1 Sam. 12⁶⁻⁸.

2. The pre-exilic prophets never mention Moses as a writer or refer to such a book as the Pentateuch. The word *torah*, "instruction" (translated "law" in R. V.), does not refer to the Pentateuch but to God's message through the prophets themselves.

See Hos. 12¹³ Mic. 6⁴ Jer. 15¹ Isa. 63¹¹⁻¹²; C. & B. 19; Bri. 13; Bac. 36-42.

3. Ki. records the finding of Deut. in the temple in the 18th year of King Josiah (619 B.C.), and the later editorial portions of Josh., Jud., Ki. ascribe Deut. to Moses.

See 2 Ki. 22-23 Josh. 17⁸ (Deut. 17¹¹ 28¹⁴) 11⁵ (Deut. 25⁹⁻¹² 83³⁰⁻³² (Deut. 27⁵) 83⁴⁻³⁵ (Deut. 31¹²) 11¹² (Deut. 7²) 23⁶ (Deut. 31⁹⁻²⁴⁻²⁶) Jud. 34 (Deut. 8¹⁶) 1 Ki. 23 (Deut. 17¹⁸⁻²⁰ 31⁷) 2 Ki. 14⁶ (Deut. 24¹⁶): Bri. 15-20; C. & B. 20; BaG. 46-49.

4. The title of the Pentateuch in the Canon is simply "Law".

5. Mal., Ezr., Neh., Chr., and Dan., written long after the return from captivity, know the Pentateuch as the "The Law of Moses", but never assert that he wrote it. Conclusion: nowhere in the Old Testament for 1,000 years after Moses is the entire Pentateuch ascribed to him.

See Ezr. 3² 6¹⁸ 7⁶ Neh. 18 8¹ 8¹⁴ 1 Chr. 6⁴⁹ 2 Chr. 23¹⁸ 25⁴ 30¹⁶ 35¹² Dan. 9¹¹⁻¹³; Bri. 20-24.

6. The Apocrypha is equally silent about Mosaic authorship.

c. The Testimony of the New Testament.

1. Jesus is reported as speaking of the "Book of Moses" or the "Law of Moses," but these are merely quotations of the

Pent. by its familiar name and contain no teaching in regard to its authorship.

See Lu. 16²⁹⁻³¹ Lu. 24⁴⁴ Mk. 10³⁻⁵ (=Matt. 19⁸) Lu. 20³⁷ (=Mk. 12²⁶) John 5⁴⁵⁻⁴⁷.

2. The New Testament writers speak of the Pent. as "Moses," but this cannot be pressed into an inspired affirmation of the Mosaic authorship. How little New Testament writers intended to settle questions of authorship by their authority is shown by the facts that Mark 1² cites Mal. 3¹ as "Isaiah," Matt. 27⁹ cites Zech. 11^{12,13} as "Jeremiah," and Acts 3²⁴ cites Nathan in 2 Sam. 7¹²⁻¹⁶ as "Samuel."

See Brown, *Journal of Biblical Literature*, Dec., '82; and Independent, Mar. 29, '83; Peters, *Biblical World*, Jul., '97; Ottley, *Aspects of the O. T.*; Bri. 25; Dri. xxii; BacG. 32.

B. INTERNAL EVIDENCE.

a. The Pent. regards the age of Moses as past.

See Ex. 6^{26,27} Deut. 3¹¹ Deut. 34 34 5-12.

b. Historical events later than the time of Moses are known to the Pent.

See Gen. 12⁶ 13⁷, 36³¹ 22¹⁴ (Mt. Moriah the place of worship) Gen. 27⁴⁰ (cf. 2 Ki. 8²²). Gen. 49 describes exactly the location and habits of the tribes after the conquest of Canaan; Gen. 34 and 38 narrate tribal history in Canaan; Gen. 27 describes the relation of the nations of Israel and Edom; Lev. 18²⁴⁻³⁰ Deut. 21² 4²⁵ Deut. 31⁴ Nu. 32⁴¹ (Josh. 13³⁰ Jud. 10⁴) 30¹⁻³ 34¹.

c. The Book of Josh. is homogeneous with the Pent. and cannot be separated from it. It brings us down to a date long after Moses.

See C. & B. 304; Dri. 104; EBi. Art. "Joshua"; HDB. art. "Joshua".

d. Exact knowledge of Canaan is inconsistent with Mosaic authorship.

See Gen. 12⁶ 13¹⁸ 14 16¹⁴ 19²² 21²³ 22¹⁴ 26²⁰⁻³³ 28¹⁸ 31⁴⁵ 32^{2,30} 33^{17,20} 35²⁰.

e. Language is used that Moses would not have used.

See Ex. 22¹⁻²² 4^{20,24-26} 11³ 18¹⁻⁴ Num. 12^{1-3,8} Deut. 34¹⁰; Moses is uniformly spoken of in the third person.

f. There are historical discrepancies in Ex.-Deut. that would be impossible in a contemporary.

See Colenso, *Pentateuch*, vol. i; C. & B. 28-31.

g. There is silence in regard to important matters that Moses must have mentioned, *e. g.*, the sojourn in Egypt, events of 40 years' wandering.

h. Quotation of Mosaic documents is not natural in Moses himself.

See above under Aa.

i. The Pent. quotes post-Mosaic documents.

See Num. 21¹⁴ Josh. 10¹³ 2 Sam. 1¹⁸.

j. The theology of much of the Pent., particularly Deut., is later than the time of Moses.

See Dri. 82-86, 135-142.

k. Post-Mosaic geographical names are used.

See Gen. 14¹⁴ Deut. 34¹ (cf. Jud. 18²⁹) Gen. 40¹⁵ Num. 14⁴⁵ Deut. 14⁴ (cf. Jud. 1¹⁷) Num. 32⁴¹ Deut. 3¹⁴ (cf. Josh. 13³⁰ Jud. 10⁴).

l. Post-Mosaic language is used.

See Ex. 16³⁶ 30¹³⁻³⁴ 38²⁴⁻²⁶ 30¹³⁻²⁴. "Sea" is used for "West" Ex. 27¹² Num. 2¹⁸ 3²³. "Beyond Jordan" means "East of Jordan" Deut. 1¹⁻⁵ 3⁸ 44¹⁻⁴⁹ Num. 22¹.

Theme for paper and discussion: "New Testament Statements in regard to the Authorship of Old Testament Books, and Their Bearing on Old Testament Criticism." See the literature just given under Ac2 and in addition: Gore, *Lux Mundi*; Kirkpatrick, *Divine Library of the O. T.*; Sanday, *Oracles of God*; on the anti-critical side, Ellicott, *Christus Comprobator*; Mead, *Christ and Criticism*; Behrends, *The Old Testament under Fire*.

LESSON III.

THE COMPOSITE CHARACTER OF THE PENTATEUCH.

A. EXTERNAL EVIDENCE.

a. The Pent. cites documents that it uses.

See Ex. 17¹⁴ 24³⁻⁴⁷ 34²⁷ Num. 21¹⁴ 33² Deut. 31²² 319²⁶ Josh. 10¹³ 24²⁶.

b. The later books of the Old Testament quote the Pent. in such a way as to suggest that it was a gradual growth and that only limited portions were known to them.

i. The Prophets before Jeremiah mention only certain of the stories of Gen. Ex. and Nu., and the laws of the Decalogue (Ex. 20), the Book of the Covenant (Ex. 20²²⁻²³), and possibly of the Holiness Code (Lev. 17-26); they never mention Deut. or the Levitical legislation of Ex. Lev. and Nu.

See Am. 2⁶ (Ex. 22²⁴ Lev. 25³⁰) 27 (Lev. 203¹¹) 29 (Num. 13²⁷) 21⁰ Am. 4¹⁹ (Gen. 19) Hos. 9¹⁰ (Nu. 25³) 123⁴ (Gen. 25²⁶ 27⁴³ 29¹⁸ 32²⁵⁻³⁰) 121³ (Gen. 31⁴¹ 29¹⁸) 121⁴ (Ex. 3¹²) Isa. 19 39 (Gen. 195) Isa. 10²⁴⁻²⁶ 111¹¹⁻¹⁵ Mic. 6⁴⁻⁵ (Num. 22-24).

2. The Prophets from Jeremiah to Malachi and the editorial portions of Jud., Sam. and Ki. quote Deut. often, but never the Levitical legislation. Ezekiel shows great familiarity with Lev. 17-26, but never mentions any other part of the Levitical law.

See Dri. 164, 200, 275, 145-148.

3. Ezr. Neh. and Chr. are the first books that quote from all parts of the Pent.

c. All the other historical books of the Old Testament and Semitic histories in general are compiled from documents. Analogy leads us to expect that this will be true of the Pent.

See C. & B. chap. i.

B. INTERNAL EVIDENCE.

a. The Pent. contains a large number of duplicate and frequently contradictory accounts of the same events, usually characterized by a different use of the divine names Yahweh (Lord) and Elohim (God).

1. Two accounts of the Creation, Gen. 1^{1-24a}=24^{b-25}.
2. Two lists of descendants of Adam, 4¹⁶⁻²⁶=5¹⁻³².
3. Two accounts of the origin of the name Yahweh (Jehovah), 4²⁶=Ex. 6².
4. Two accounts of the flood woven together in Gen. 6-9 (see Dri. 14).
5. The sons of Noah, 9¹⁸=9²⁵⁻²⁷.
6. Two accounts of the descendants of Noah (see Dri. 14).
7. Abraham's migration, 113¹⁻³² 124^{b-5}=121^{1-4a.6-7}.
8. The altar at Bethel, 12⁸=35⁷.
9. The taking away of Sarah, 12¹⁰⁻¹³⁵=20¹⁻¹⁷=26¹⁻¹¹.
10. The covenant with Abraham, 15=17¹⁻⁹.
11. The sending away of Hagar, 16⁴⁻¹⁴=21⁹⁻²¹.
12. Origin of the name Ishmael, 16¹¹=17²⁰=21¹⁷.
13. Promise of the birth of Isaac, 17¹⁵⁻²²=18¹⁻¹⁵.
14. Origin of the name Isaac, 17¹⁷=18¹²=21⁶.
15. Destruction of Sodom, 18¹⁶⁻¹⁹=19²⁸.
16. The covenant with Abimelech, 21²²⁻³²=26¹⁹⁻³³.
17. Origin of the name Beersheba, 213¹=2633=2115-17.

18. The rescue of Isaac, 22¹¹⁻¹³=22¹⁵⁻¹⁸.
19. Isaac's wedding of Rebekah, 24¹⁻⁶⁷=25¹⁹⁻²⁰.
20. Origin of name Jacob, 25²⁶=27³⁶.
21. Esau's wives, 26³⁴⁻³⁵ 28⁹=36^{2,3}.
22. Reason for Jacob's going to Mesopotamia, 27¹⁻⁴⁵=27⁴⁶⁻²⁸⁹.
23. Origin of the name Bethel, 28^{10,13-16,19}=28^{11,12,17-18,20,22}=35^{9-13,15}.
24. Origin of the name Issachar, 30¹⁶=30¹⁸.
25. Origin of the name Zebulon, 30^{20b}=30^{20c}.
26. Origin of the name Joseph, 30²³=30²⁴.
27. Reason for Jacob's return, 30²⁵⁻³¹ 3¹⁻³=31^{2,4-18a}.
28. Jacob's setting up a memorial, 31⁴⁴⁻⁴⁵⁻⁴⁷⁻⁵¹⁻⁵⁵=31^{46,48-50}.
(See Dri. 17.)
29. Origin of the name Mahanaim, 32²=32¹⁰.
30. Jacob's fear of Esau, 32^{3-13a}=32^{13b-21,23}.
31. Jacob's meeting with angels, 32¹⁻²=32²⁴⁻²⁶.
32. Origin of the name Israel, 32²⁷⁻³²=35⁹⁻¹³.
33. Story of Dinah and Shechem, 34^{1,2a,4,6,8-10,13-18,20-24,25} (in part) 27-29=34^{2b,3-5,7,11-12,19,25} (in part) 26,30-31. (See Dri. 17.)
34. Sale of Joseph, 37^{21,25-27,28b,31-35}=37^{19-20,22,24,28a,c,29,30,36}. (See Dri. 18.)
35. Moses's father-in-law, 21⁸=31.
36. Call of Moses, 31^{6,9-15,21-22}=37^{8,16-18}=62⁸.
37. Moses's return to Egypt, 41^{1-16,19-20,22-31}=41^{17-18,21}=69^{13,28-30} 71¹⁻¹³.
38. The coming of Moses's wife, 41^{19-20,24-26}=181⁶.
39. Institution of the Passover, 121¹⁻¹³=122¹⁻²⁷. (See Dri. 29.)
40. Institution of unleavened bread, 121⁴⁻²⁰=133¹⁰. (See Dri. 28.)
41. Law of firstlings, 131¹⁻²=131¹¹⁻¹⁵. (See Dri. 28.)
42. Sending of quails, Ex. 161³⁻⁶⁻¹³=Num. 111^{11-12,30-32}.
43. Appointment of Judges, Ex. 181³⁻²⁶=Num. 111^{16-18,24-29}=Deut. 19¹⁷.
44. Theophany on Sinai, Ex. 193¹⁹=Ex. 1920⁻²⁵.
45. Making the Covenant, Ex. 201⁸⁻²⁴⁴=345⁻²⁸.
46. Moses's ascent of Sinai, Ex. 241^{1-2,9-11,18b}=243^{8,12-14}=2415^{-18a}.
47. Consecration of the Levites, Ex. 322⁵⁻²⁹=Num. 85⁻²⁶.
48. Erection of the tabernacle, Ex. 337⁻¹¹=4017⁻³⁸.
49. Location of tabernacle, Ex. 337⁸=Num. 22⁻³¹.
50. Sending out of spies, two accounts in Num. 13-14. (See Dri. 62.)
51. Revolt against Moses, two accounts in Num. 16. (See Dri. 63.)
52. Conduct of the Edomites, Num. 2014⁻²¹=Deut. 24⁻⁸.
53. Story of Balaam, two accounts in Num. 22-24. (See Dri. 66.)
54. Seduction of Israel, Num. 251⁻⁵=256⁻⁹.
55. Death of Aaron, Num. 3331⁻³⁸=Deut. 10⁶.
56. Date of Moses's address, Deut. 214¹⁶=52 112⁻⁷.
57. Conduct of Moab, 229=223.

b. The same laws are given twice or thrice, often in identical language.

1. The Ten Words, Ex. 20²⁻¹⁷=Deut. 5⁶⁻²¹.
2. The Book of the Covenant, Ex. 20²³=34¹³⁻¹⁷, 22²⁹⁻³⁰=34¹⁹⁻²⁰, 23¹⁰⁻¹⁹=34²¹⁻²⁶.
3. Kid in mother's milk, Ex. 23¹⁹=34²⁶=Deut. 14²¹.
4. The Sabbath, Ex. 16²⁶=Ex. 20⁸⁻¹⁰=34²¹=31¹⁵=Lev. 19^{3b}=19^{30a}=23³=26^{2a}=Deut. 5¹²⁻¹⁵.
5. Oil for lamp, Ex. 27^{20,21}=Lev. 24¹⁻⁴.
6. Law of food, Lev. 11²⁻²³=Deut. 14³⁻²⁰.
7. Religious duties, Lev. 19³⁻⁴=19³⁰=26^{1,2}.
8. Law of harvest, Lev. 19⁹⁻¹⁰=Lev. 23²².
9. Law of chastity, Lev. 18⁶⁻²³=20¹⁻²¹.

c. There are departures from the chronological order.

1. Sarah's beauty, Gen. 20^{25q}, belongs before 17¹⁷ 18¹².
2. Ishmael's infancy, Gen. 21¹⁴⁻¹⁸, belongs before 21⁵ (cf. 16¹⁶).
3. Birth of Abraham's children, Gen. 25¹⁻⁴, belongs before 17¹⁷.
4. Death of Isaac, Gen. 35²⁹, belongs soon after 27^{1,2,7-41}.
5. Promise of quails, Ex. 16^{11,12}, belongs before 16⁶⁻¹⁰.
6. Observance of Sabbath, Ex. 16²⁵⁻³⁰, belongs after 20⁸.
7. Manna placed by ark, Ex. 16³³⁻³⁴, belongs after 37¹⁻⁹.
8. Jethro's coming to Sinai, Ex. 18³, belongs after 19².
9. Mention of priests, Ex. 19^{22,24}, belongs after Lev. 8.
10. Tax used for tabernacle, Ex. 38²⁵⁻²⁸, belongs after Num. 12²³².

d. There are departures from the logical order.

1. Ex. 6¹⁴⁻²⁷ breaks connection between 6¹³⁻²⁸.
2. Ex. 19²⁵ breaks off with "and said unto them."
3. Lev. 10⁸⁻¹¹ breaks connection between 10⁷⁻¹².
4. Lev. 24 breaks connection between 23 and 25. 24¹⁻⁴ belongs after Ex. 27¹⁹; 24⁵⁻⁹ belongs after Ex. 25³⁰; 24¹⁰⁻¹⁴ is narrative, not legislation; 24¹⁵⁻²² belongs after 19⁴.
5. Lev. 19⁵⁻⁸ belongs at 22²².
6. Lev. 19⁹⁻¹⁰ belongs at 23²².
7. Lev. 19²⁰⁻²² breaks the connection.
8. Num. 15³⁷⁻⁴¹ belongs after Lev. 19¹⁹ (cf. Deut. 22^{11,12}).
9. Lev. 27 follows the concluding subscription in Lev. 26⁴⁶.

e. There are different historical standpoints.

Some portions of the Pentateuch take their stand in the Mosaic age, others assume a much later historical situation.

See references under II B b.

f. There are differences of theological conception.

See C. & B, 56-59; Bri. 146-154.

g. There are differences of legislative enactment.

1. The place of sacrifice, Ex. 20²⁴, Deut. 12²⁻¹⁴, Ex. 25⁸⁻²² Lev.

2. The sacrifices, Ex. 20²⁴ (cf. 22³⁰), Deut. 12²⁰⁻²⁷, Lev. 1-7.
3. The priests, Ex. 24⁵, Deut. 17⁹ ("the priests the Levites," and often in Deut.), Num. 18¹⁻⁷. (The priests, the sons of Aaron.)
4. The holy seasons, Ex. 23¹⁰⁻¹⁷, Deut. 16, Lev. 23, 25, 16.
5. The support of the priests, Deut. 18¹⁻⁷, Num. 35¹⁻⁸.
6. The firstlings, Ex. 22³³, Deut. 12¹⁷⁻¹⁸, Num. 18¹⁵⁻¹⁸.
7. Release of slaves, Ex. 21²⁻¹¹, Deut. 15¹²⁻¹⁸, Lev. 25⁴⁴⁻⁴⁶.
See Wel.; C. & B., 49-55, 223-255; Bri. 100-108.

h. There are differences of style and diction.

Certain sections use divine name Yahweh (Lord), others Elohim (God); and when these names change the vocabulary changes with them. The diction of Deuteronomy is entirely different from that of the rest of the Pent.

See C. & B., 61-63; 183-221; Dri. 99-102, 131-135.

i. The duplicate laws and narratives are found to fall into four main groups that are distinguished from one another by standpoint, theology, and language. Conclusion: the Hexateuch (=Pentateuch and Joshua) has been composed by piecing together extracts from four originally independent parallel histories, known as J (the Jehovist), E (the Elohist), P (the Priestly writer), D (the Deuteronomist), which are thus distributed:

Gen. 1 — Ex. 34 = J + E + P.

Ex. 35 — Num. 10²⁸ = P.

Num. 10²⁹-36¹³ = J + E + P.

Deuteronomy = D.

Joshua = J + E + D + P.

For details of the analysis see C. & B., vol. ii. Add.; BacG.; BacE.; Haupt, *Sacred Books of the Old Testament* (Polychrome Bible); Fripp, *Composition of Gen.*; Bissell, *Genesis in colors*; and the analytical tables given in Dri.

Mark in a Bible the passages assigned to P by Dri. 159.

j. Age of the Documents. — J and E are commonly supposed to have been written about the time of Elisha (9th century); D, about the time of Jeremiah (7th century); and P, about the time of Nehemiah (5th century). The first appearance of J and E in history is in the writings of the early prophets, Amos, Hosea, etc. The first appearance of D is the finding of the law book 2 Ki. 22⁸. The first appearance of P is at the assembly Neh. 8. With this evidence the internal indications of the documents agree.

See Add. lxvi-xcii; Dri. 123-125, 86-93, 135-157, C. & B., chap. ix-xiii; BacG. 42-62; Bri. 81-96; Kue. 165.

Theme for paper and discussion, "The Modern View of the Documents of the Hexateuch and their Historical Relation to One Another."

See C. & B., 67-68; Bri. 156-160; Dri. 5-14, 116-159; Kue. 17-49; Add. xlii-xcii; EBi. Art. "Hexateuch"; HDB. Art. "Hexateuch".

LESSON IV.

THE TIMES AND THE LIFE OF MOSES.

a. The sources of information.

1. Contemporary Hebrew records: The Ten Words (Ex. 20), The Book of the Covenant (Ex. 34¹⁷⁻²⁰=22²⁹⁻³⁰ 23¹⁰⁻¹⁹), The Song of Miriam (Ex. 15¹⁻¹¹), Address to the Ark (Num. 10³⁵⁻³⁶), Aaronic Blessing (Num. 6²⁴⁻²⁶), Poetic fragments (Num. 21^{14-15, 17-18, 27-30}).

2. Contemporary Egyptian monuments: Inscriptions of the XIXth and XXth dynasties, particularly the "Israel Stele".

See the literature in Ptn. xxvi, xxxiii.

3. Contemporary Babylonian and Assyrian monuments.

See Rogers, History of Bab. and Ass. i 398-424.

4. The Song of Deborah in Jud. 5.

5. The oldest documents of the Pent., J and E, and the allusions of the oldest documents in Jud. Sam. and Ki.

See under II, A b 1.

6. The statements of the early literary prophets.

See under II A b 2.

7. Deuteronomy and the Deuteronomic editorial portions of Josh. Jud. Sam. Ki.

See under II A b 3.

8. The Priestly Code (P) and the post-exilic literature.

b. The Age preceding Moses.

1. The conquests of the XVIIIth Egyptian dynasty.

See Ptn. 74-102, and the literature on pp. xxii, xxiii, xxvi, xxxi.

2. The Aramæan-Hebrew migration and the decline of Egypt.

See Ptn. 111-121, and the literature, p. xxxii.

3. The XIXth Egyptian dynasty and the sojourn of Israel in Egypt.

See Gen. 39-Ex. 1; McC. i 202-205; HDB, Art. "Israel" 509; EBi. Art. "Israel"; Bud. 3-12; Kit. i 183-186; Hog. 46-67; Cor. 38-41; Ken. i 35-37; Ptn. 122-132, and the literature, pp. xxii, xxiii, xxvi, xxxiii.

c. The Age of Moses. The XXth Egyptian dynasty.

See HDB. Art. "Egypt"; EBi. Art. "Egypt"; Ptn. 136, 144-150.

d. The Early Life of Moses, Ex. 2.

1. The date of his birth (see Ptn. 133).
2. Origin and meaning of his name.
3. Story of his exposure, and its parallels in other literature.
4. Late legends of his Egyptian education. Are any traces of this found in the Pent.?

5. His attempted revolt (Ex. 2¹¹⁻¹⁴) and its bearing on his later life work.

6. His residence among the Midianites at Mt. Sinai. Who were the Midianites and what was their occupation? (Gen. 37²⁸⁻³⁶ Num. 10³¹). Where was Sinai situated? (See Ptn. 137).

7. Connection of the God Yahweh (Jehovah) with Sinai. Yahweh was not originally the God of Israel but of Sinai and the Midianites.

See Ex. 3^{2,3,12,18} 185 19^{2,3,4} ("I have brought you to me") Deut. 33² Jud. 5⁴⁻⁵ Ex. 32³⁴⁻³³ 1 Ki. 19⁸ Hab. 33; two of the documents of the Pentateuch never use the name Yahweh before the time of Moses (cf. Ex. 6^{2,3}) Hos. 12⁹ Ex. 20² Sch. chap. vii; Ptn. 138; Bud. 12:38.

8. Moses's knowledge of Yahweh through Jethro (Ex. 2¹⁶ 3¹).

e. Yahweh's revelation of himself to Moses; Ex. 3^{1-6,9-15,21-22} (from E), 3^{7-8,16-20} (from J), 6²⁻⁸ (from P). These accounts all agree that the point of the revelation was Yahweh's determination to deliver Israel from Egypt and to give it the land of Canaan. Implications of this revelation:

1. The *moral character* of Yahweh. He was not the ancestral God of Israel, and was under no natural obligation to it, yet he was angry at its oppression by the Egyptians. This moral element was the new thing in the Mosaic religion, and was the secret of its wonderful development in the prophets.

2. The *loving choice* of Israel to be the people of Yahweh.

See Ex. 6⁷ 19⁵⁻⁶ 23²² Jud. 5¹¹ Am. 5¹⁴ 3² Deut. 43²⁻³⁸.

3. The *power* of Yahweh in being able to deliver his people from Egypt and to give them Canaan.

See Ex. 3²⁰ 6¹ 8¹⁰ 9¹⁴ 10¹⁻².

f. The name Yahweh becomes an expression of this new conception of God by being interpreted as meaning "He will be [present]," "He will help."

See Ex. 3¹³⁻¹⁴ 6³ 4¹² 3¹² Am. 5¹⁴ Isa. 7¹⁴; W. R. Smith, *Prophets of Israel*, 385ff.; EBi. Art. "Names" § 110; HDB. Art. "God."

g. The historical demonstration of the truth of the revelation of Yahweh's character by the deliverance from Egypt. The plagues. The crossing of the Red Sea.

See Ex. 7¹⁴-14³¹; Kit. 222-236; KueR. i 115-126; Cor. 41-43; EBr. "Israel," 396; Hog. 67, 86; McC. 167, 183, Ptn. 140f. and literature p. 33.

h. The Song of Miriam, Ex. 15¹⁻¹¹ (verses 12-18 are a later addition that implies residence in Canaan).

See Dri. 30; McC. § 890; Kau. 1-2.

i. The Covenant at Sinai (Ex. 19-24=34). Its basis in the Ten Words (Ex. 20²⁻¹⁷=Deut. 5⁶⁻²¹), and the Book of the Covenant (Ex. 34¹⁷⁻²⁰=22²⁹⁻³⁰ 23¹⁰⁻¹⁹). These laws are logical inferences from the idea of Yahweh revealed to Moses (see above under *e*). If Yahweh is good, loving, and powerful, it follows:

1. That Israel must acknowledge him as its God (Ex. 20²).
2. That it must recognize no other God (Ex. 20³).
3. That it must render him worship (Ex. 20⁷⁻¹¹ 34¹⁷⁻²⁰).
4. That moral obligations are duties to him (Ex. 20¹²⁻¹⁷).

The value of this legislation lies in the emphasis that it puts upon morality as an essential part of religion. Its defect is its subordination of righteousness to ritual. This gave an opportunity for the further development of the Hebrew religion in the Prophets.

See Bud. 12-38; Ken. i 36-45; McC. §189; Kue. i 126-142; Mon.; Ptn. 141-142.

j. The stay at Kadesh.

See Num. 13²⁶ 20¹⁻¹³ Deut. 146; EBi. col. 2222 and Art. "Kadesh"; HDB. Art. "Kadesh"; Ptn. 142-143; EBr. Art. "Israel."

k. The conquest of the land east of the Jordan.

See Num. 20¹⁴⁻²⁵ 32-35; Kit. i 68-71; Cor. 45-49; McC. § 190f.; Hog. 70f.; EBr. Art. "Israel"; EBi. Art. "Israel"; HDB. Art. "Israel."

l. The death of Moses, Deut. 34.

Theme for paper and discussion, "The Work of Moses for Israel." See Schmidt, *Biblical World*, Jan., Feb., 1896; Kit. i. 238-249; McC. § 449-451; Ken. i. 30, 31; EBr. Art. "Moses," 860; Art. "Israel," 397; EBi. Art. "Moses." HDB. Art. "Moses."

LESSON V.

THE MOSAIC LEGISLATION.

Only two codes are said by early historians to have been written in the Mosaic age, the Ten Words and the Book of the Covenant. Others are said to have been spoken.

See Ex. 34¹ 24⁴⁻⁷ 34²⁸.

A. THE TEN WORDS.

On the Ten Words see EBi. and HDB. Art. "Decalogue," and the literature there given.

- a. Contents of the Ten Words (Ex. 20²⁻¹⁷=Deut. 5⁶⁻²¹).
 1. Declaration of the character of Yahweh (20²).
 2. Prohibition of worship of other gods (20³).
 3. Prohibition of images (20⁴⁻⁶).
 4. Prohibition of calling on Yahweh in worship without bringing an offering 20⁷ (cf. 20²⁴ 22²⁹ 23^{15b} 34^{20b} Deut. 125-6).
 5. Command to keep the Sabbath (20⁸⁻¹¹).
 6. Command to honor parents (20¹²).
 7. Prohibition of murder (20¹³).
 8. Prohibition of adultery (20¹⁴).
 9. Prohibition of theft (20¹⁵).
 10. Prohibition of false witness (20¹⁶).
 11. Prohibition of coveting (20¹⁷).

Here are really eleven words instead of ten; but see Deut. 4¹³ 10⁴.

Ten is a more natural number; can be counted on fingers.

b. Theories by which the number ten is made out.

1. Philo, Josephus, and the Reformed Church unite 1 and 2.
2. Augustin and the Roman and Lutheran Church unite 1, 2, and 3, and divide 11.
3. The Talmud and modern Jews unite 2 and 3.

No one of these theories is satisfactory, and this creates a strong probability that one Word has been added to the original number.

c. Composition of the Ten Words.

1. Note the differences of Deut. 5⁶⁻²¹ from Ex. 20²⁻¹⁷ (see Dri. 33). The reasons for keeping the Sabbath are different in Ex. 20¹¹ and Deut. 5¹⁵, therefore these reasons cannot have stood in the original code.

2. This suggests that all the reasons appended to the commandments are late additions. Intrinsic probability. Theory confirmed by the fact that reasons imply residence in Canaan (cf. 20^{5-6, 10, 12}), therefore later than Moses.

3. There is one Word too many and the one which is most likely to have been added is the general prohibition of all images in 20⁴⁻⁶; (1) because the Book of the Covenant (Ex. 21²³ 34¹⁷) prohibits only molten images; (2) because images were permitted in the worship of Yahweh before the time of the literary prophets (cf. Jud. 8²⁷ 1 Sam. 19¹³ 1 Ki. 12²⁸).

Write out the primitive simple form of the Ten Words stripped of the additions.

d. Mosaic authorship. No valid objection can be raised against the primitive simple form.

For various theories see EBi. and HDB. Art. "Decalogue."

e. Religious value of the Ten Words.

See Bruce, *Apologetics*, 208-225, and the literature, p. 208.

B. THE BOOK OF THE COVENANT.

a. The two forms of this code, Ex. 20²²⁻²³ 33=34¹⁰⁻²⁶.

Make a comparative table of all the laws that are found in both recensions and of their equivalents in the Ten Words. 34¹⁰⁻²⁶ cannot be an abbreviation of 20²²⁻²³ 33, and 20²²⁻²³ 33 cannot be an enlargement of 34¹⁰⁻²⁶; both, therefore, must be expansions of the nucleus that they have in common. How many laws are common to both? How many are found also in the Ten Words? How many did the code originally contain according to Ex. 34²⁷⁻²⁸? Which are to be regarded as additions to the primitive form?

b. Reconstruction of the primitive form of the Book of the Covenant.

1. Prohibition of molten gods, Ex. 34¹⁷=20^{23b}.
2. Sacrifice of firstlings, 34¹⁹=22²⁹.
3. Feast of unleavened bread, 34¹⁸=23¹⁵.
4. Feast of weeks, 34^{22a}=23^{16a}.
5. Feast of ingathering, 34^{22b}=23^{16b}.
6. Annual pilgrimages, 34²³=23¹⁷.
7. Blood and leaven, 34²⁵=23¹⁸.
8. Fat of sacrifice, 34^{25b}=23¹⁸.
9. First fruits, 34^{26a}=23^{19a}.
10. Kid in mother's milk, 34²⁶=23^{19b}.

c. Mosaic authorship of the Book of the Covenant. No objection can be raised to the short primitive form.

d. Value of the Book of the Covenant as throwing light on the ritual character of the Mosaic religion.

C. THE ORAL MOSAIC LEGISLATION.

1. Moses's decisions as a judge at Kadesh (Ex. 18¹⁵⁻²⁶ Num. 11¹⁶⁻¹⁷ Deut. 19¹⁷). From this Kadesh received the name of Enmishpat, "The spring of justice" (Gen. 14⁷). These decisions were given orally. The regular formula in the Pent. is, "Yahweh said unto Moses, Speak unto the Children of Israel."

See lit. under IV j.

2. In obscure cases recourse was had to the sacred lots of Urim and Thummim for decision.

See Ex. 28³⁰ Deut. 33⁸ 1 Sam. 14⁴¹ 28⁶; Articles on "Urim and Thummim" in the Bible dictionaries; Muss-Arnolt in Amer. Journal of Semitic languages Jul. 1900.

3. The decisions of Moses and of Yahweh constituted precedents that were handed down as law by oral tradition. Importance of oral tradition in ages where writing was little used.

See Ex. 12²⁴⁻²⁸ 13⁸⁻⁹ Deut. 49 67-20-21 Josh. 46⁷.

4. After the conquest of Canaan the priests at the various sanctuaries preserved the Mosaic decisions, adapted them to new historical conditions by decisions of their own with the Ephod and Urim, and arranged in groups of ten.

See Jud. 1¹ 20^{18.27-29} 1 Sam. 1 22⁷⁻²⁸ 1 Sam. 14^{3-18.19} 21⁹ 22^{10.18} 23^{6.9-13} 30⁷⁻⁸ Hos. 3⁴ 1 Sam. 14⁴¹ 28⁶; Foote, "Ephod," in Journal of Biblical Literature xxi 1; HDB. Art. "Ephod"; EBi. Art. "Ephod."

D. THE WRITING OF THE ORAL LEGISLATION.

1. In the times of David and Solomon writing became common through intercourse with the Phœnicians.

2. Soon after this the 2d edition of the Book of the Covenant (Ex. 34¹⁰⁻²⁶) was written in Judah. Note the amplifications of the primitive Book of the Covenant and their adaptation to new historical conditions. Ascription to Moses 34²⁸.

3. A little later a 3d edition of the Book of the Covenant (Ex. 20^{23-23³³}) was published in Israel. Note its amplifications of the primitive form. Arrangement of the laws in groups of fives and tens. Antiquity of the added material. Ascription to Moses 24⁴⁻⁷.

See C. & B. 256; Bri. 211; Paton in Journal of Biblical Literature, xii 79.

4. A 4th edition of the Book of the Covenant is found in Deut. (published 619 B.C.), which is nothing more than an expansion of Ex. 20^{23-23³³} (see Dri. 73-76).

Since the original code was written by Moses, the editor was justified in ascribing the new edition to him (Deut. 31^{9,24}).

5. Another codification of the ancient oral law made about 600 B.C. is found in Lev. 17-26.

6. The final gathering up of all the traditional rules for the ritual in the Priestly Code, written after the return from exile.

7. Conclusion: Moses is the author of the Pentateuchal legislation in the same sense in which Christ is the author of the New Testament. He did not write it all, but he originated it and laid down the principles on which it developed.

Theme for paper and discussion, "The Growth of the Mosaic Legislation." See Paton, "The Mosaic Legislation," in *Pilgrim Teacher*, July, 1902; C. & B. 225-270; Bri. 99-108; Kue. 49.

LESSON VI.

THE BOOK OF JUDGES.

A. CONTENTS.

Three main divisions 1¹-2⁵ (Preface), 2⁶-16³¹ (the "Core"), 17-21 (Appendix). What are the contents of the Preface? What are the contents of the Core? How many judges are mentioned? Who are the major, and who are the minor? What is the office of Abimelech? What tribes are represented by the judges? What is the religious plan that underlies this portion of the history? cf. 2⁶-3⁶. What is the chronological plan? What are the contents of the Appendix?

See Dri. 160-168; Moo. xiii-xiv; EBi. "Judges"; HDB. "Judges".

B. COMPOSITION.

a. Preface is by a different author from the Core.

See Moo. xv; Dri. 171.

b. Appendix is by a different author from the Core.

See Moo. xv; Dri. 168.

c. Origin of material in preface.

Mark verses that recur in Josh. What is the relation of this section to Josh.? See Dri. 162; Moo. 5.

d. Composition of the Core of the book. The Core consists of independent stories set in an editorial framework known as D because of its dependence on Deuteronomy.

See Jud. 2¹² Deut. 6¹⁴ 13¹⁷ 31²⁹ 32¹⁶ Jud. 2¹⁵ Dt. 28^{20ff}; Jud. 2¹⁷ Dt. 31¹⁶ 9¹⁶ Jud. 2²² Dt. 8², etc.

List of editorial passages (Mark with color in Bible): Jud. 27.11-19 223 34 37-15a.29-30 41-3.7a ("the captain of Jabin's army") 417b.23-24 51.31b 61.6-7 712 822.33-35 106-18 1129 131 1520.

See Dri. 164; Moo. xxxiv.

The stories of the Core are taken from two old histories known as A and B, supposed by many to be the same as J and E in the Hexateuch.

1. Two accounts of Deborah.

Chap. 4 (prose) from B. Chap. 5 (poetry) from A.

Note difference in tribes engaged 46.10 514sq. To what tribe does Barak belong in 46, what in 515? Difference in Jael's killing of Sisera 421 525-27. Mark A and B in different colors from D.

See Dri. 171; Moo. 107.

2. Two accounts of Gideon.

From history A, Jud. 611-24.34 71.9-11.13-15.21 84-21.24-27.30-32.

From history B, Jud. 68-10.25-33.35-40 72-8.22a 723 83.22-23.29.

From A and B unanalyzable, Jud. 62-5 716-20.22b.

From the editor D, Jud. 61.6-7 712 828.33-35.

Note doubling of statements in 62-5 611f=625b, 624=625-27, 615-21= 636-40, 77=714, 716-20, combination of pitchers with trumpets (in 718.22 trumpets only). Note doubling in 722b, 723—83=84-21. Note the close parallel of the two accounts.

Impossibility of 84-21 originally following 723—83. In 81-3 campaign is over, in 84-6 no battle has yet been won. Note difference in names of kings of Midian. See Moo. 178.

3. Two accounts of Abimelech.

From document A, 926-41. From document B, 91-25.42-57. See Moo. 237f.

4. Sources of the remaining narratives of the Major Judges.

From history A, 315b-28 (Ehud), 111-11 1130-127 (Jephtha), 132-1631 (Samson).

From history B, 112-28 (Jephtha). See Moo. Dri. on passage.

5. The Minor Judges, 331 101-5 128-15. With what formulæ are these Judges introduced and dismissed? How do these differ from the formulæ of the Major Judges? What relation have these Judges to the religious and chronological plan of the Core? What does 41 imply as to the foregoing Judge? Conclusion, the Minor Judges were not originally a part of the Core.

See Moo. xxxv. 270.

e. Composition of the Appendix (17-21).

See Dri. 168-170, Moo. 366.

f. Age of the sources of Judges.

Theme for paper and discussion, "The Historical Value and the Chronology of the Book of Judges." See Moo. Dri. and the articles on "Judges" and "Chronology" in EBi. and HBD. The solution of the chronological difficulties is found in the fact that the Minor Judges were not a part of the original book, so that they are to be left out of the count of years.

LESSON VII.

THE PERIOD OF THE JUDGES.

a. The political condition of Canaan before the Hebrew conquest, as shown in the Tell-el-Amarna letters.

See Winckler, *The Tell-el-Amarna Letters*; Petrie, *Syria and Egypt from the Tell-el-Amarna Letters*; Ptn. 96-102, 110-121, and the literature p. xxxii.

b. The civilization of Canaan before the Hebrew conquest.

See Ptn., "The Civilization of Canaan," *Biblical World*, Jul. Aug. 1902; Ken. § 21; EBr. Art. "Palestine," 174; EBi. Art. "Israel" § 6; McC. § 24, 125-127.

c. Knowledge of Babylonian writing, literature, and religious traditions in Canaan.

See Ptn. 47-55.

d. The religion of the Canaanites.

See Lev. 18²⁴⁻²⁸ Deut. 95 122.3-30.31 189-14 2317.18; W. R. Smith, *Religion of the Semites*; Barton, *Semitic Origins*; Mon. 22-30; McC. § 58-61; Sch. 97-107; HDB. and EBi. Art. "Baal."

e. The conquest of Canaan by the Hebrews.

See Jud. 1, and the JE sections of Josh. 6-8²⁹ 93-1027 111-9 146-15 1514-19 1711-18 182-10; Kit. i 68-71, 238-249; Ken. i § 28, 39-41, 43-47; McC. § 190, 369; Cor. 45-49; Ptn. 150-154.

The resulting mixture of Canaanites and Hebrews.

See Josh. 13¹³ 17¹²⁻¹³ Jud. 119.20.27-36 35-6.

f. Adoption of Canaanitish civilization by Israel.

See Kit. ii 6-68; Ken. i § 42; Bud. 39-76; Mon. 56; McC. § 187, 229-237, 370, 478; Ptn. 44, 154; EBr. Art. "Israel," 401; EBi. Art. "Israel," § 8.

g. Adoption of Babylonian traditions of creation, paradise, flood, Babel, etc., by Israel from the Canaanites.

See Ptn. 52-54 and the literature p. 53; Zimmern, *Babylonian and Biblical Primeval History*; Delitzsch, *Babel and Bible*; EBi.

and HDB. Art. "Creation," "Cosmogony," "Flood," "Babel." Schrader, Cuneiform Inscriptions and the O. T.

h. Adoption of Canaanitish religion by Israel.

See Ex. 34¹²⁻¹⁶ Jud. 2¹¹⁻²³ 35-7 6²⁵ 833-34 10⁶⁻¹⁴ Hos. 2¹⁶⁻¹⁷ 9¹⁰ Jer. 28.

Identification of Yahweh with Baal.

See the proper names compounded with Baal Jud. 7¹ 94 1 Chr. 833 939 147 (cf. Hos. 2^{11, 13, 16, 17}).

i. Moral and political decline of Israel in consequence of the loss of its religious basis of unity.

See Jud. 2^{1-3, 20-22} 38¹² 4² 6¹⁹ 9 107 13¹ 17¹⁻⁴ 18-19 1 Sam. 22².

j. The work of the "Judges" in saving the nation.

Theme for paper and discussion, "The Work of the Judges." See Jud. 3-16; Kit. i 72-79; Ken. i 48-61; McC. § 49, 51, 188, 480; Cor. 47-55; EBr. "Israel"; 401, EBi. "Israel," § 9, 10; HDB. "Judges." Ptn. 157-175.

LESSON VIII.

THE BOOK OF SAMUEL.

A. CONTENTS.

First and Second Samuel formed originally one book.—
Analysis of contents.

See Dri. 172.

B. COMPOSITION.

Proof that Samuel is composed of extracts from earlier histories.

a. Reference to Book of Jasher in 2 Sam. 1¹⁸ (cf. Josh. 10¹³). Note other poems in 1 Sam. 2¹⁻¹⁰ 2 Sam. 22².

b. What light does 1 Chr. 29²⁹ throw on sources of Sam.?

c. There are long breaks in the history.

The early history of Eli must once have preceded 1 Sam. 13^b. Destruction of Shiloh once followed 4²² (cf. 21¹ Jer. 7¹⁴ 26⁶). See Dri. 174. Thirty years of Saul's reign must once have stood between 13¹ and 13². How old is Saul in each case (cf. 9² 13²)? Building of other altars once followed 14³⁵.

d. Incidents are out of historical order.

Where do the following passages belong historically? 1 Sam. 3²⁻⁵ 54-56 12-13-16 2 Sam. 21¹⁻¹⁴ 21¹⁵⁻²² 23⁸⁻³⁹ 24. See Dri. 184.

e. There are duplicate accounts of the same events.

1. Two accounts of the rejection of the house of Eli,
2²⁷⁻³⁶=3¹¹⁻¹⁴.
2. Two accounts of the time when the Philistines were defeated, 7³⁻¹⁷ (particularly 7¹³)=9¹⁶ 10⁵ 13³⁻¹⁹ 14⁵².
3. Two accounts of the way in which Saul became king, 8¹⁻²²
10¹⁷⁻²⁷=9¹-10¹⁶ 11.

Note the parallels 8⁷⁻⁹=9¹⁵⁻¹⁶. 10²¹⁻²⁴=9¹⁻¹⁷. 10²⁴=9¹⁷. 10²⁵⁻²⁷=10¹ 11¹⁴. Note independence of the two accounts. 10²¹ not predicted in 10²⁻⁷. 10²⁴ does not mention 9¹⁶ or 10¹. 11⁵ knows nothing of 10²⁴. 11⁷ knows nothing of 10²⁶. 11¹⁵ natural after 10¹, but superfluous after 10²⁴⁻²⁶.

Note different conceptions of Samuel. 7¹⁷ 8¹⁻⁷ 9⁶⁻⁸; different conceptions of the kingdom. 8⁷⁻¹¹⁻¹⁸ 9¹⁶ 10¹⁻⁶ 11⁶; different conceptions of the way in which Saul became king. See Dri. 175.

4. Two accounts of Saul's prophesying 10¹⁰⁻¹³=19¹⁸⁻²⁴.
5. Two accounts of Saul's rejection, 13^{7b-15a}=15.
6. Two accounts of the way in which David met Saul,
16¹⁴⁻²³=17¹-18⁵.

Note ignorance of 16²¹ in 17³⁹⁻⁴²⁻⁵⁵⁻⁵⁸. Dri. 179.

7. Two accounts of the killing of Goliath, 17⁴⁸⁻⁵¹=2 Sam. 21¹⁹.
8. Two accounts of David's going to Achish, king of Gath,
21¹⁰⁻¹⁵=27¹-28² 29.
9. Two accounts of David's sparing Saul's life, 23¹⁴⁻²⁴=26.
See Dri. 181.

f. Conclusion. — Two main documents have been used in 1 Sam., known as A and B, by many identified with J and E in the Hexateuch.

Mark the following passages in a Bible in the same colors as A and B in Judges.

From document A, 4^{1a-72b} 9¹⁻¹⁰¹⁶ 11 13^{1-7a} 13^{15b-1535} 16¹⁴⁻²³ 18⁶⁻¹⁹¹⁷ 22¹⁵ 23¹⁻¹³ 25-31.

From document B, the remaining passages in 1 Sam.

All of 2 Sam. comes from Document A except the prophetic section in 2 Sam. 7.

C. AGE AND HISTORICAL CHARACTER OF THE DOCUMENTS.

Document A was written soon after the time of David and is a source of the utmost value for the history of his times. Document B is later and is of less historical value, but may often be used to supplement the statements of A.

Theme for paper and discussion, "The Duplicate Narratives in the Book of Samuel and their Bearing on the History."

See Dri.; H. P. Smith, *International Critical Commentary on Samuel*; Cheyne, *Aids to the Devout Study of Criticism*; Kirkpatrick, *Cambridge Bible on Samuel*; Ken., vol. i; Kit., vol. i.

LESSON IX.

SAMUEL'S WORK FOR ISRAEL.

a. The Philistine conquest of Israel.

See Jud. 3¹ 10⁷ 13-16 1 Sam. 4-6; Kit. ii 91, 103; Ken. i § 58-61; McC. § 192-194; Cor. 54; Ptn. 148-150, 166-172. EBr. EBi. HDB., Art. "Philistines," and "Israel."

b. The early life of Samuel.

See 1 Sam. 1-2; Smi S. Kir. S.

c. The call of Samuel to be a prophet (1 Sam. 3).

d. The ideals of Samuel's life.

1. To call Israel back to loyalty to Yahweh.

See 3¹³⁻¹⁴ 7²⁻⁴ 8⁸ 12^{9-10.14.15.20-25} 13¹³⁻¹⁴ 15²²⁻²⁶.

2. To unify the tribes into a nation.

See 7^{2.15-17} 8^{1.2} 9^{16.20} 10^{17.18} 12^{1.6}.

3. To deliver Israel from the Philistines and other oppressors.

See 7^{3.8} 9¹⁶; on the life of Samuel see Kit. i 102-137; Mon. 71-79; Rob. 82-94; Sch. 18-19; EBi. and HDB. Art. "Samuel"; Elmslie, "Samuel," in *Expositor*, Aug. '92.

e. The founding of the guilds of "the Sons of the Prophets" as an agency for carrying out Samuel's ideals (cf. 2 Sam. 19²⁰).

Nature of these prophetic associations.

See 1 Sam. 10⁵⁻¹³ 19²⁰⁻²⁴ 1 Ki. 18⁴⁻¹³ 20³⁵, 22, 2 Ki. 23^{7.15-18} 4^{1.38} 5²² 6¹⁻⁷ 9¹; Sch. i 235-300; Mon. 72-79; Cor. *Prophets of Israel*, 1-15; G. A. Smith, *Book of the Twelve Prophets*, 20-30; HDB. and EBi. Art. "Prophets."

Activities of the Sons of the Prophets.

1. The cultivation of enthusiasm for Yahweh.

See 1 Sam. 10¹⁰⁻¹³ 19¹⁸⁻²⁴ (cf. Num. 11²⁴⁻²⁹ 24¹⁶ 2 Ki. 3¹⁵).

2. The practice of divination in the name of Yahweh. On this lower side of his activity the prophet was known as *ro'eh*, "seer." (cf. 1 Sam. 9⁷).

See 1 Sam. 9⁸ 22⁵ 2 Sam. 2¹ 5^{17-19.22-26} 1 Ki. 14³.

3. The preaching of righteousness. On this higher side, the prophet was known as *nabi*, "preacher." (cf. 1 Sam. 9⁹.)

See 1 Sam. 227-36 311-18 1522 2 Sam. 121-12.

4. The gathering of the historical traditions of Israel in order to show the goodness of Yahweh and to recall Israel to a sense of national unity (cf. 1 Sam. 126-11). To the Sons of the Prophets we owe the preservation of the material contained in the historical books of the Old Testament, which, therefore, are rightly named in the Hebrew Canon "Former Prophets."

f. Establishing of the Kingdom of Saul as an attempt to realize Samuel's ideals.

1. The older account, 91-1016 11.
2. The later account, 81-22 1017-24 12.

Saul's partial victories over the Philistines and other nations (1 Sam. 13-14).

On the life of Saul see Kit. ii 106-142; Ken. i § 85-112; McC. § 51, 196-198, 371, 521, 975; Cor. 56-72; Ptn. 173-177; KirS. 35-37; EBi., EBr. and HDB. Art. "Israel."

g. Failure of Saul to realize Samuel's ideals.

1. His disloyalty to Yahweh and rejection by Samuel.

See 1 Sam. 138-14 (=15) 16.

2. His inability to unite Israel. Hostility to David and formation of an opposition party in the nation.

See 1 Sam. 17-30.

3. His defeat by the Philistines and death in battle.

See 1 Sam. 31 — 2 Sam. 1.

4. Failure to establish a dynasty. The brief reign of Ishbaal, Saul's son.

See 2 Sam. 2-55, 9.

h. Success of David in realizing Samuel's ideals.

1. His loyalty to Yahweh.

See 2 Sam. 6-7, 12-23.

2. His unification of Israel.

See 2 Sam. 5, 20.

3. His conquest of the Jebusites, Philistines, Edomites, Ammonites, and Aramæans.

See 2 Sam. 56-25 8, 10-12, 238-39. On the life and character of David see Kit. ii 119-131; Ken. i § 96-100; McC. § 197; Cor. 66-69; Ptn. 181-187; EBr. and HDB. Art. "Israel"; EBi. and HDB. Art. "David."

Theme for paper and discussion, "The Character and Work of Samuel." See literature under d 3.

LESSON X.

THE BOOK OF KINGS.

A. CONTENTS.

1 and 2 Kings formed originally one book. The three main divisions are 1 Ki. 1-11, 1 Ki. 12-2 Ki. 17, 18-25.

1. What are the contents and structure of the 1st division? Make an analysis of the contents.

See Dri. 190, 193.

2. Contents of the second main division? What is the principle on which the material is arranged?

See Dri. 189, note.

3. Contents of third main division? Principle of arrangement?

B. AIM OF THE BOOK.

Contrast with Samuel.

See Dri. 199.

C. COMPOSITION OF THE BOOK.

a. Evidence of composite character.

1. What books are named as sources? What was presumably the character of these works?

See Dri. 187.

2. What do you infer from the fact that parts of Chr. are identical with and parts different from Kings?

See Crockett, *Harmony of Kings and Chronicles*.

3. What from 2 Chr. 9²⁹ 12¹⁵ 13²² 20³⁴ 26²² 32³²?

4. What from different standpoints in regard to the exile?

See Dri. 198.

Proof that the prophetic narratives are drawn from different sources from the political history. See Dri. 188f.

D. ANALYSIS OF THE BOOK OF KINGS.

Mark the different passages under the following numbers in different colors for the different elements.

1. Probable late interpolations.

See Dri. 189, note.

2. Passages constituting the editorial framework.

Mark like D in Judges, 22-4.10-11 32-3.6b.8.14.15 53-5 61 81-11.15-61 111-2.4-6.8
113-2-36 113-39.41-43 122-33 133-34 148-10.15-16.19-24.29-31 151-5.7a.8-11.14 152-3-26.28-34
161-8.12-15a.19.20.23-25-34 2120b-26 2239-43.45-46.50-53 2 Ki. 117-18 816-19.23-37 97-10a.36-37
1029-31.34-36 121-3.19.21b 131-2.6.8-13.23 141-4.6.15-18.23.24-26-29 151-4.6-9.11-13.15.17-18.21-24
1526-28.30b-35a.36-38 161-4.19-20 171-2.7-41 181-7.9a.10b.12 2020-21 211-2.4b.6b.7b-9.16b-22.
25.26 221-2.13b 233.15-25.28.31-32.36.37 245-6.8.9.

See Dri. 189-203.

3. 1 Ki. 1-2 is part of the history of 2 Sam.

See Dri. 189f.

4. 1 Ki. 3-11 is derived from a work called "The Acts of Solomon".

See Dri. 190-193. cf. 1141.

5. The Chronicle of Judah. What did it contain? cf. 1 Ki. 14²⁹ 15²³ 22⁴⁵ 2 Ki. 20²⁰ 21¹⁷.

Passages drawn from this work: 121-24 1425-28 156.7b.12.13.15-22 2244-47-49
2 Ki. 820-22.28-29 111-20 124-18.20.21a 145.7-14.19-22.25 155 165-18 187b.8.13-16
213.4a.5.6a.7a.16a.23.24 223-13a.14 231-2.4-14 2329-30.33-35 241-7.10-17.

Dri. 188f.

6. The Chronicle of Israel. What did it contain? cf. 1 Ki. 14¹⁹ 16⁵ 16²⁰ 16²⁷ 22³⁹ 2 Ki. 10³⁴ 13^{8.12} 14¹⁵.

Passages belonging to this source: 1 Ki. 12²⁵ 15²⁷⁻³² 169-11.15b-18.21-22.24
2 Ki. 11 103^{2.33} 133-5.7-24-25 1510.14.16.19.20.25-29.30a.35b 173-6 189b.10a.11.

7. Prophetic sources of the Book of Kings.

Story of the prophet at Bethel, 1 Ki. 131-32 cf. 2 Chr. 1215.

Prophetic source of 141-7.11-14.17-18.

Elijah narrative, 1 Ki. 17-19, 21, 2 Ki. 12-16.

Elisha narrative, 2 Ki. 21-25 41-623 81-15 1314-21.

Prophetic source of 2 Ki. 1813-17-37 191-9a.36b-37. Found also in Isaiah 36-37. What verses are omitted there? What other proof is there of the independent origin of these verses? Are these two narratives consecutive or parallel accounts? See Dri. 194-197.

Prophetic source 199-36a 20. This passage is found also in Isaiah 37-38.

What addition is made in the duplicate? Is this episode consecutive or parallel to the previous two?

See Ptn. 256-260.

8. The Ephraimitic History.

Contents: 1 Ki. 20, 221-38, 2 Ki. 34-27 624-720 91-6.11-35 101-28.

What evidence is there of the independence of these sections from the adjacent prophetic sections? Notice the different estimates of Ahab. — cf. 1 Ki. 1910 and 226. Note different importance attached to the prophets. — Break in sense between 2 Ki. 623 and 24.

See Dri. 195.

D. AGE AND HISTORICAL CHARACTER OF EACH OF THESE SOURCES.

See Dri. 187-189, 190, 193, 196, 197.

Theme for paper and discussion, "The Book of Kings in the light of Assyriological Discovery." See Ball, *Light from the East*; Evetts, *New Light on the Bible and the Holy Land*; Harper, *The Bible and Modern Discovery*; Hogarth, *Authority and Archaeology*; McCurdy, *History, Prophecy, and the Monuments*; Maspero, *The Passing of the Empires*; Price, *The Monuments and the O. T.*; Schrader, *The Cuneiform Inscriptions and the O. T.*; Urquhart, *Modern Discoveries and the Bible*; also the literature given in Paton, *The Early History of Syria and Palestine*, pp. xii, xiii, xxxv.

LESSON XI.

THE PROPHETS FROM SAMUEL TO ELISHA.

a. Gad (1 Sam. 22⁵ 2 Sam. 2¹ 5¹⁹⁻²³ 24¹¹⁻¹⁹).

1. The appearance of Gad coincides with the cessation of the consultation of Teraphim, Ephod, Urim and Thummim as lawful means of obtaining oracles (cf. 1 Sam. 15²³).

Teraphim, see 1 Sam. 19¹³ Gen. 31¹⁹⁻³⁴ (cf. 30²⁷) Hos. 3⁵ Zech. 10² Ezek. 21²⁶; EBi. and HDB. Art. "Teraphim."

Ephod, Jud. 17^{5,12} 18^{5,6,14-24} 8²⁴⁻²⁷ 1 Sam. 22⁸ 14³ 14¹⁸⁻²⁰ (in LXX) 21¹⁰ 23^{6,9} 30⁷ 1 Ki. 2²⁶ Hos. 3⁴; EBi. and HDB. Art. "Ephod."

Urim, Deut. 33⁸ 1 Sam. 14⁴¹ (see LXX) 28⁶; EBi. and HDB. Art. "Urim."

2. The use of prophets instead of physical media for obtaining oracles marks a great religious advance. Divination belongs to a lower stage of religion and is not tolerated by a higher stage.

See 1 Sam. 15²³ 14⁴²⁻⁴⁵; David never said to have used after 1 Sam. 30⁷; Isa. 26³⁻³; EBi. and HDB. Art. "Divination."

3. Nevertheless, Gad represents still the lower "seer" side of prophecy. His responses are all to gratify human curiosity, not to bring a new revelation of God or a new message of duty. This side of prophecy also, although higher than divination, was laid aside in the advance of the Old Testament religion in favor of the preaching of righteousness. The effort to forecast the future is not sanctioned by true religion.

b. Nathan (1 Sam. 7¹⁻¹⁷ 12^{1-15,25} 1 Chr. 29²⁹ 2 Chr. 9²⁹ 1 Ki. 1¹⁰⁻⁵³).

Nathan appears as a representative of the higher ethical type of prophecy.

1. His method of obtaining his message was not through divination or ecstasy, but through sober reflection.

2. His inspiration was primarily a vision of the character of Yahweh; spirituality (2 Sam. 7⁵⁻⁸), righteousness (12⁹⁻¹²).

3. From the character of Yahweh he inferred the small value of outward ritual (2 Sam. 7⁵). Yahweh's true abode is in the hearts of his worshipers (7⁸⁻¹⁰). 7¹³ refers to the dynasty that Solomon shall found, not to the temple.

4. He inferred that Yahweh's main requirement is righteousness (2 Sam. 7¹⁴ 12⁸⁻¹⁵ cf. 1 Sam. 15^{22,23}).

5. He declared Yahweh's forgiveness of the penitent (2 Sam. 7¹⁵ 12¹³).

6. He educated disciples (1 Sam. 12²⁵ 1 Chr. 29²⁹ 2 Chr. 9²⁹).

7. He carried his religion into the political life of the nation (1 Ki. 1¹⁰⁻⁵³). Adonijah's unfitness to rule (1 Ki. 1⁵⁻⁹ 2¹³⁻²²). Solomon's fitness (2 Sam. 12²⁵ 3⁴⁻¹³ 4²⁹⁻³⁴). Nathan's practical tact in bringing Solomon to the throne (1 Ki. 1¹¹⁻⁴⁰).

Compare 1 Sam. 9-10, 16¹⁻¹³ 1 Ki. 11²⁹⁻³⁹ 2 Ki. 9¹⁻¹⁰.

In these characteristics Nathan was the forerunner of the literary prophets and of Christ.

c. Ahijah (1 Ki. 11²⁹⁻³⁹ 14¹⁻¹⁷ 4³ 2 Chr. 9²⁹).

The causes that led to the division of the kingdom.

See 1 Ki. 4²¹⁻²⁸ 5¹⁻¹⁸ 7¹⁻¹² 9¹⁰⁻¹⁷ 11²⁸; Kit. ii 241-246; Ken. ii § 18-31; McC. § 208-209, 372-3, 979; Cor. 95-96; Mon. 84-86; Ptn. 189-191.

Ahijah, therefore, was not the originator of the revolt of the northern tribes (1 Ki. 11²⁹⁻³⁹); but, seeing that it was inevitable, he sought to guide it aright.

1. He gave the revolt a religious interpretation. It was caused by Yahweh as a punishment for Solomon's sins (1 Ki. 11⁹⁻¹³⁻³¹⁻³²).

2. He appealed to Jeroboam to be loyal to Yahweh (1 Ki. 11³⁸⁻³⁹).

3. When Jeroboam failed to be loyal, he denounced him and predicted the downfall of his dynasty (1 Ki. 14¹⁻¹⁷).

d. Shemaiah (1 Ki. 12²¹⁻²⁴).

Disastrous political results of the division of the Kingdom. Wars between Judah and Israel. End of David's imperial ideal. Exposure to foreign conquest. Ultimate downfall of both kingdoms. Yet Shemaiah regarded the division as from Yahweh, and forbade Rehoboam to fight against Israel.

Reasons for this attitude:

1. The schism separated Judah from the more heathen body of the nation.
2. It took away the ambition for empire and turned the energy of Judah into religious channels.
3. It hindered alliance with heathen nations and so prevented religious syncretism.
4. It checked luxury in religion and necessitated simplicity.
5. It allowed religion to develop such strength in Judah that it survived the fall of the nation.

c. The unnamed prophet from Judah (1 Ki. 13).

1. His message, denunciation of Jeroboam's altar (1 Ki. 13^{1-5,9}). Reason for the denunciation? It was not Jeroboam's worship of other gods (cf. 1 Ki. 12²⁸). It was not his erection of an altar away from Jerusalem, for worship was not yet centralized (cf. Ex. 20²²⁻²⁶ 21¹⁴ 22³⁰ Jud. 6²⁶ 13¹⁹ 1 Sam. 10⁸ 14³⁵ 16⁵ 2 Sam. 24²⁵ 1 Ki. 3⁴ 18⁸ 19¹⁴). It was not his revolt against the dynasty of David (cf. 1 Ki. 11²⁹⁻³⁹ 12²¹⁻²⁴). It was his religious conservatism in continuing the use of images in the worship of Yahweh, when the prophets had begun to work for their abolition. (On this use of images in the early religion of Israel see above V c. 3.) The sin of Jeroboam was not apostasy, but refusal to go forward.

2. The temptation of the prophet from Judah by the old prophet of Bethel (1 Ki. 13-18). The old prophet did not intend to ruin the other. His was a case of religious self-deception; he mistook his own impulses for the voice of God.

3. The fall of the prophet from Judah (1 Ki. 13¹⁹⁻³²). Due to trusting another man's conscience instead of his own and following authority instead of conviction.

f. Jehu, son of Hanani (1 Ki. 16¹⁻⁷ 2 Chr. 16⁷⁻¹⁰).

1. Jehu's repetition of the denunciation of the sin of Jeroboam (1 Ki. 16¹⁻⁷ cf. 12²⁸⁻³⁰ 13¹⁻⁶ 14⁷⁻¹⁶).

2. Jehu's opposition to a foreign alliance (2 Chr. 16⁷⁻¹⁰). This is the first case of such an alliance in the history of Judah. Opposition of Jehu paralleled by that of all the later prophets (cf. Isa. 30¹⁻⁷ 31¹⁻³ Hos. 12¹ 14³, etc.).

Reason for this opposition? Not prejudice against foreigners, not fanatical trust in Yahweh, but the fact that in the ancient Orient a political alliance meant the recognition of the gods of the allied people (cf. Isa. 2⁶⁻⁸ 2 Ki. 16⁷⁻¹³).

g. Elijah (1 Ki. 17-18, 21, 2 Ki. 1-2).

1. The historical situation. Alliance of the dynasty of Omri with Phoenicia. Introduction of the Tyrian Baal-worship.

See 1 Ki. 16¹⁻³³; Kit. ii 257-282; McC. § 212-215, 230-236, 374-379; Ken. ii § 39-45; Cor. 98-106, 117-120; Ptn. 202-210; Bud. 112-121; Cor. Prophets 27-36.

2. The preparation of Israel for the work of Elijah (1 Ki. 17¹, cf. 18⁵).

3. The preparation of Elijah for his ministry (17²⁻²⁴).

4. The conflict on Carmel (1 Ki. 18). Elijah's demand to cease the confusion of Yahweh, the God of righteousness, with Baal, the god of nature. 18²¹ sums up the life-work of Elijah. Elijah's success and its reasons.

5. Elijah's discouragement (1 Ki. 19¹⁻⁴). Due to physical fatigue, to Jezebel's threats, and to failure to realize all his ideals.

6. Yahweh's cure for despondency (19⁵⁻²¹) — food and rest (19⁶⁻⁷), disclosure of the silent method of the divine operation (19¹¹⁻¹³), companionship (19¹⁶⁻²¹).

7. Elijah's return to work (1 Ki. 21, 2 Ki. 1). Preaching righteousness to Ahab and Ahaziah.

8. Elijah's translation (2 Ki. 2). The first clear intimation of immortality in the Old Testament. Study the doctrine of immortality in the O. T.

See G. A. Smith, *The Preaching of the O. T.*

h. Elisha (1 Ki. 19¹⁹⁻²¹ 2 Ki. 2¹ — 8¹⁵ 13¹⁴⁻²¹).

1. His work as a preacher of righteousness (1 Ki. 19^{16,19} 2 Ki. 2⁹ 2^{10,13,15,23-25} 3^{13,14} 5 6^{16,17,31,32}).

2. His work as a statesman (3¹⁶⁻²⁰ 5⁸ 6⁸⁻⁷² 8⁷⁻¹⁵ 9 13¹⁴⁻¹⁹).

3. His work as a practical friend (2 Ki. 2¹⁹⁻²² 4 6¹⁻⁷ 8¹⁻⁶).

i. Other prophets of this period mentioned in Kings and Chr. (1 Ki. 20^{13-14,22,28,35-43} 22 2 Ki. 9⁴⁻¹⁰ 2 Chr. 19¹⁻³ 20¹⁴⁻¹⁷ 24¹⁷⁻²²).

Theme for paper and discussion, "The Early Prophets." See Sch. i 235-300; Mon. 72-79; Cor., *Prophets of Israel*, 1-15; G. A. Smith, *Book of the Twelve Prophets*, 20-30; HDB. and EBi. Art. "Prophets."

LESSON XII.

THE PROPHETIC HISTORIES IN THE PENTATEUCH.

a. The beginning of historical writing soon after the time of David in collections of lyrics.

See Num. 21¹⁴ Josh. 10¹³ 2 Sam. 11⁸ 1 Ki. 8^{12,13} (in LXX).

b. The development of connected histories in the guilds of the prophets. Writing of the documents that underlie Jud., Sam., and Ki., and of the J and E documents of the Pentateuch. (See Kau.)

c. Contents of these documents. — All that is left after subtracting Deuteronomy and the P sections given by Dri. p. 159. Frequent difficulty of separating J from E (Dri. 116), but no difficulty in separating JE from P (Dri. 11).

d. Evidence that the JE histories are derived from the oral traditions of Israel.

1. The stories are connected with natural objects:

Wells, Gen. 16¹³ 21¹⁵⁻¹⁹⁻³⁰⁻³¹ 26²⁶⁻³² 26¹⁹⁻²².

Trees, Gen. 12⁶ Jud. 9³⁷ Deut. 11³⁰ Gen. 35⁴ 13¹⁸ 14¹³ 18¹ 21³³ 35⁸.

Burial places, Gen. 23¹⁹ 25⁹ 35⁸⁻¹⁹⁻²⁰ 50¹³ Josh. 24³¹.

Altars, Gen. 12⁷⁻⁸ 13⁴ 35⁷ 13¹⁸ 26²⁵.

Upright stones, Gen. 28²² 35¹⁴ 31⁴⁶ 23²⁰ 35²⁰ Josh. 24²⁶⁻²⁷.

Geological formations, 19¹⁹⁻²⁶⁻²⁷⁻²⁸ 36²⁴.

2. The stories are connected with popular etymologies of names:

Places, Gen. 21³¹ 26³³ 21¹⁵⁻¹⁷ 22¹⁴ 16¹⁴ 19²² 26²⁰⁻²¹⁻²² 28¹⁹⁻²² 35⁹⁻¹³⁻¹⁵⁻²¹ 31⁴⁸⁻⁴⁹ 32²⁻⁷⁻¹⁰⁻³⁰ 33¹⁷.

Persons, Gen. 17⁵ 17¹⁵ 18¹² 21⁶ 16¹¹ 17²⁰ 21¹⁷ 25²⁶ 27³⁶ 32²⁸ 25³⁰ 29³² 29³⁵ 29³⁴ 30⁶⁻⁸⁻¹⁰⁻¹³⁻¹⁶⁻¹⁸⁻²⁰⁻²³⁻²⁴ 35¹⁸ 38²⁸⁻³⁰.

3. The stories are explanations of national customs:

See Gen. 32³² 30^{14f} 30³⁷⁻⁴³.

4. The stories are explanations of fragments of songs:

See Gen. 4²³⁻²⁴ 9²⁵⁻²⁷ 25²³ 27²⁷⁻²⁹⁻³⁹⁻⁴⁰ 49 (cf. 49⁴ with 35²², 49⁵⁻⁷ with 34).

5. The stories exist in double or triple form (cf. III B. a.).

6. The same incidents occur in different stories (cf. Gen. 25²⁶ 38²⁸).

On Heb. traditions see Gunkel, *The Legends of Genesis*; C. & B. 102-107.

e. The traditions are derived from four main sources.

1. From Babylonia. — Gen. 1¹⁻¹¹ contains stories that have been derived from Babylonia and that are largely paralleled in ancient Babylonian cuneiform tablets.

See the literature under VII *g*.

These found their way into Canaan during the period of Babylonian supremacy (2200-1700 B.C.), and were learned by the Hebrews from the Canaanites.

See Ptn. 49-55; cf. Lesson VII *f. g. h*.

What historical value belongs to these stories?

2. From the Arabian Desert. — Israel brought into Canaan the memory of its origin, affiliations, and historical experiences before the conquest. Here belong:

(a) Some of the Patriarchal narratives:

See Gen. 11¹⁰⁻¹³ 15¹⁻¹⁸ 20-21, 22²⁰⁻²⁴ 24¹⁻²⁵ 26 27⁴⁶⁻²⁸⁹ 29¹⁻³⁰ 42-47 50¹⁵⁻²⁶.

None of these narratives are vitally connected with places in the land of Canaan, therefore did not originate in Canaan.

Tribal rather than individual meaning of those narratives. In Hebrew the names of nations are regularly singular rather than plural; *e. g.*, Israel, Midian, etc. — Tribal unions and divisions are described under the form of a family history.

Cf. Caleb in 1 Chr. 2; EBi. and HDB. Art. "Genealogy."

See Gen. 10¹⁻⁷ 15³² 16¹² 21^{14,20-21} 25¹²⁻¹⁶ 36.

Historical value of these narratives.

(b) The story of Israel before its entrance into Canaan in Ex. Lev. Num. Deut.

Historical value of this record.

See Kit. Ken. McC. Pat. on the Mosaic period.

3. From the experiences of Israel after the conquest of Canaan.

See Gen. 25²¹⁻³⁴ 27¹⁻⁴⁵ 30²⁵⁻³¹ 32³⁻¹⁵ 34 35²¹⁻³⁶ 38 48 49. These are all localized in Canaan and all refer to national or tribal experiences after the time of Moses.

Historical value of these traditions.

4. From the Canaanitish aborigines.

Reasons for thinking that the Hebrews adopted many of the traditions that were current in Canaan:

Stories of Canaanitish origin, Gen. 13⁵⁻¹⁴ 18¹⁶⁻¹⁹ 22¹⁻¹⁹ 23 28¹¹⁻²² 32¹ 33¹⁸⁻²⁰ 35¹⁻²⁰ 37 39 50¹⁻¹³. These are all located in the land of Canaan, but are earlier than the Hebrew conquest. Impossibility that they should be experiences of the forefathers remembered during the sojourn in Egypt.

Historical value of this class of traditions.

f. Religious value of the JE histories as a vehicle for prophetic instruction. They prepare the way for Amos, Hosea, and Isaiah.

See Dri. 118-121; C. & B. 98, 112.

Theme for paper and discussion, "The prophetic teaching of the JE histories."

LIST OF BOOKS REFERRED TO.

- Abb. Abbott, Life and Literature of the Ancient Hebrews.
 Add. Adeney, The Documents of the Hexateuch.
 BacE. Bacon, The Triple Tradition of the Exodus.
 BacG. Bacon, The Genesis of Genesis.
 Bri. Briggs, The Higher Criticism of the Hexateuch.
 BriS. Briggs, The Study of Holy Scripture.
 Bud. Budde, The Religious Life of Israel to the Exile.
 C&B. Carpenter and Battersby, The Hexateuch.
 Cor. Cornill, History of the People of Israel.
 Dri. Driver, Introduction to the Old Testament.
 EBi. Encyclopædia Biblica.
 EBr. Encyclopædia Britannica.
 HDB. Hastings, Dictionary of the Bible.
 Hog. Hogarth, Authority and Archæology.
 Kau. Kautzsch, The Literature of the Old Testament.
 Ken. Kent, A History of the Hebrew People.
 KirS. Kirkpatrick, "Samuel" in the Cambridge Bible.
 Kit. Kittel, History of the Hebrews.
 Kue. Kuenen, The Hexateuch.
 KueR. Kuenen, The Religion of Israel.
 McC. McCurdy, History, Prophecy, and the Monuments.
 Mon. Montefiore, Religion of the Ancient Hebrews.
 Moo. Moore, Commentary on Judges.
 Mou. Moulton, The Literary Study of the Bible.
 Ptn. Paton, The Early History of Syria and Palestine.
 Rob. Robertson, The Early Religion of Israel.
 Sch. Schultz, Old Testament Theology.
 SmiC. G. A. Smith, Modern Criticism and the Preaching of the Old Testament.
 SmiO. W. R. Smith, The Old Testament in the Jewish Church.
 SmiP. W. R. Smith, The Prophets of Israel.
 SmiS. H. P. Smith, Commentary on Samuel.
 Ter. Terry, The Law and the Prophets.
 Wel. Wellhausen, History of Israel, vol. i.
 Zen. Zenos, Elements of the Higher Criticism.

LEWIS BAYLES PATON.

Hartford, Conn.

Book Reviews.

The value of a book is oftentimes in inverse ratio to its size. The *Study of the Gospels* is a small octavo of 160 pages, but it is immensely more valuable than many books on the subject of four times the size. Professor J. Armitage Robinson comes to his task with a superb equipment. He has been working in the field of early Christian literature for many years, and is thoroughly familiar with the latest and best results of scholarship. The volume before us grew out of two series of lectures delivered from the pulpit of Westminster Abbey and the Divinity School at Cambridge. The author's object is to present in plain language the results of his own study of the Gospels as a guide to other workers in the same field. He discusses first the origin, date and authorship of the Synoptic Gospels. He accepts the Marcan authorship of the Second Gospel and the Lukan authorship of the Third, but questions the traditional authorship of the First Gospel. The dates assigned to the various Gospels agree essentially with those of Harnack. In the second chapter Dr. Robinson treats of the use of Mark's Gospel by Matthew and Luke, and the discussion is a most interesting one, and the conclusions will commend themselves to most scholars. Two brief notes are appended to this chapter, one of which, with the title "The Son of Man," merits especial praise. Our author passes then to speak of the Great Sermon in Matthew and Luke. This is the least satisfactory section of the book. Dr. Robinson has not yet come to a thorough comprehension of the broad motive of the First Gospel, and its systematic scheme. This same lack is apparent in the discussion of the use of the non-Markan document by the other two Synoptists. One of the best chapters in the book is that which treats of the contrast between the Synoptic narratives and St. John's Gospel. We know of nothing better within the compass. The final chapter treats of the authorship of the Fourth Gospel, which Dr. Robinson is inclined to ascribe to the Apostle John. This brief survey of the contents of this small book reveals the fact that it handles some of the most disputed questions in New Testament criticism, and handles them in a vigorous and scholarly way. We cannot commend too highly this latest volume in the Handbooks for the Clergy, by one of the most scholarly New Testament critics of the day. When a student has assimilated this volume he will have laid a foundation for sound and thorough Gospel criticism. (Longmans, pp. 161. 90 cts. net.) E. K. M.

There is a widespread, rising tide of inquiry from leaders of courses in Bible study for suitable handbooks. For such as are ready for advanced study, study that strives after the very substance and structure of the sacred Word, Professor Moorhead's *Outline Studies in the Acts and Epistles* should be named. A single phrase describes this book: it is

thoroughly straightforward. There is not a slack section in the book. It keeps the plowshare constantly in the furrow. If any one honestly seeks guidance into Scripture, this volume is as good a help as he will anywhere find. It is honestly written, with the design of being honestly used. The reader will find that the book is not an automobile in which he can be wafted almost as on wings, but a plow with which he must laboriously toil. This is a pity, to be sure; but it is surely true. (Revell, pp. 247. \$1.20.)

C. S. B.

Hebrew Ideals, by Rev. James Strachan, is one of the series of Handbooks for Bible Classes and Private Students, edited by Drs. Dodd and Whyte. The writer makes no pretense to offer another to the long list of learned critical works. His commission, he says, "was to write something simple." He writes conscious that his task is "more difficult," but at present "more needful." He confines himself to Genesis; and in Genesis, to the portion between the call of Abraham and his death. He fears that this section, like many others in the Old Testament, is to our younger generation of preachers "bare desert." He is sure it may be reclaimed; and once the effort to gain light and comfort from the patriarchal lives is honestly made, he is sure all will say with Luther: *Nihil pulchrius Genesi, nihil utilius*. The book is a series of twenty-seven brief chapters, conceived in simple, homiletic style, upon themes such as Worship, Decision, Patience, Hospitality, Laughter, Tears, Pilgrimage. Would that hundreds would do likewise. (Imported by Scribners, pp. 204. 60 cts.)

C. S. B.

A Bible for Children is apt to be a retelling of the Bible stories in juvenile language, or some other adaptation of the Scripture language to the capacity of childhood. There is sometimes a lack of dignity about such books, and often a mistaken judgment as to the literary and spiritual sense of the young. But the marvel of the Scriptures, often dwelt upon, on its didactical side, is its blended simplicity and profundity. The telling of a story is seldom improved by paraphrase. A judicious selection of those parts of the Bible best adapted to interest and inspire children is perfectly legitimate, and very desirable. We do it for different occasions of the church service, and for various contingencies of our pastoral office. Why not for children? This work has been undertaken by the Century Co., and in our judgment they have produced the best book of its kind on the market. It is interesting to mark certain features of proportion and selection. The New Testament occupies relatively to the size of the two covenants a larger place than the Old. Forty-two psalms are selected. The Prophecies and Epistles furnish relatively least material. A large selection of Proverbs, without chapter division, is made. Large selections are used from the historical books of the Old Testament, and a good part of the Book of Acts is printed. Most of the repetitions coming from the complexities of critical sources in the Hebrew history are avoided. The finest parts of the Book of Job are thought attractive for children. One realizes afresh some elements of literary value in the Book of Judges, often lost to the ordinary reader. The critical judgment

rather than a sympathetic judgment of a child's imagination is exercised in leaving out so much of the Book of Revelation.

The version used is that of King James. The wisdom of this will be questioned by many. Its chief justification might be found in the conceded literary beauty and rhythm of the older rendering. But certainly the newer versions are equally simple and give a clearer sense. For children who have no associations with the older translation we fail to see any controlling reason for adopting the King James version.

The editors have lost an opportunity for familiarizing the coming generation with accurate renderings which, though not always so musical, are yet not lacking in grace and dignity and are correct interpretations. The book is the work of Mrs. Joseph B. Gilder. We think it somewhat unjust to her careful labor that her name should not appear upon the title page, which is reserved for Professor Brown and Bishop Potter, who write only brief introductions. It is fair to say that they make modest disclaimers to the credit of the work, which is ascribed to Mrs. Gilder.

The volume is a piece of exquisite bookmaking, beautifully printed in large type, decorated with red lining and lettering, and adorned with choice photographs from great pictures. The book as a whole is a fine contribution to a valuable end: by far the best book of its kind accessible. (The Century Co., pp. 475. \$3.00.)

A. R. M.

Under the editorship of Dr. A. F. Schauffler, Thomas Nelson & Sons have published an edition of the *Bible with Practical Helps for Sunday School Scholars*. There are contributions by Drs. Potts, Pierson, Hurlbut, Hamill, Messrs. Meigs, Semelroeb, Lawrence and Mrs. Kennedy, upon the Bible, its Books, its Geography, its Study, Memory Verses, Memory Hymns, etc. The Ten Commandments, the Lord's Prayer, the Beatitudes, and the Creed are added, as also tables of the Parables and Miracles of Jesus. It is sold for one dollar.

It is vitally interesting to note the productions of Old Testament studies for practical ends. Of these there are few that can rank with Geo. Matheson's *The Representative Men of the Bible*. He presents the leading holy men from Adam to Elisha, including Job. His preface explains that he looks upon these men as portraits, not asking whether they are historic nor by whom they were painted. His introduction declares them all transcendent, comparing Chinese, Hindu, Greek and Roman portraits with the Hebrew—a most fascinating and suggestive study. The relation of the two themes, in preface and introduction, deserves attention. The separate chapters are unsurpassed. They look deeply into life, the life of the time, the life of the man in hand, the life of humanity—a book that opens into profound and prolonged and well balanced meditation on the past, on the present, on the human heart. Every study is keen as a briar and most refreshingly suggestive. It is a work every way of a high order. Read the drama of Cain and Abel, the description of Noah's solitary waiting, of Isaac's domesticity, of Jacob's high ambition,—surprisingly rich,—of David's many-sidedness, and all the rest. It is a study

for the pastor and teacher and layman and toiler and student. It leads in towards inmost problems and out towards uttermost conditions — and all because of the transcendent skill of the Hebrew art. We rejoice in such work. Differences in this or that detail of exposition are minor things. The book is a model and an inspiration and a guide. (Armstrong, pp. 369. \$1.75.) C. S. B.

The new *History of the Babylonians and Assyrians*, by Professor Goodspeed, of the University of Chicago, supplies a long-felt need. There has hitherto been no satisfactory history of Babylonia and Assyria for the use of college and seminary students. The standard works have all been in German, and Rogers' History, which has recently appeared, is too voluminous and expensive to be serviceable as a handbook. The single, compact volume of Professor Goodspeed covers the ground with sufficient fullness for all practical purposes, and puts the student in possession of the latest information on the subject. This volume forms one of the series of historical handbooks edited by Professors Kent and Sanders. It is uniform in size and in makeup with Kent's History of the Hebrew People and Riggs' History of the Jewish People, and maintains the same high standard of scholarship that has been exhibited in these earlier volumes. The method of treatment is to discuss first the geography of the lands of the Euphrates and Tigris, the history of exploration of Babylonia and Assyria, the language and literature of these lands, and the chronology and sources of historical information. These preliminary studies are admirably done. Then follows the history of early Babylonia down to the time of Khammurabi. Full use is made of all the recent discoveries and of the most recent discussions in English and other languages. It is to be regretted that the author has seen fit to adopt the high figures given by some chronologists for the earlier kings of Babylonia. The trend of recent discoveries makes it more and more evident that so early a date as 3750 B. C. for Naram Sim is impossible, and that the isolated statement of Nabonidus, upon which this date rests, must be a mistake.

Part Second discusses the rise of Assyria and its contest with Babylonia down to 1100 B. C. Part Third treats of the history of Assyria to its fall in 606 B. C. Part Fourth gives the history of the new Babylonian Empire. This method of arrangement is much preferable to that followed by some historians, of giving separate accounts of Babylonia and Assyria. The ordinary student is unable to make the proper correlation between the histories of the two countries when the material is arranged in this manner; but as Dr. Goodspeed has treated the subject, there is no difficulty in forming a connected chronological conception of the interrelation of Babylonian and Assyrian history. The chronological summary added as an appendix to the book will be of great value to the student. In giving the dates of the kings of Judah and Israel it is to be wished that the author had given more consideration to the investigations of Rühl. This would have slightly modified his figures, but would have brought consistency into the data of the Book of Kings. The selected bibliography appended to the book is a valuable feature, and the outline

of references to the authorities for each of the chapters adds greatly to the value of the volume for those who wish to carry their study into further detail. Altogether the book is to be commended as a most careful and accurate piece of work. It will be welcomed by all teachers of the history of Israel and of the history of the ancient Orient. (Scribners, pp. xiii, 422. \$1.25 net.)

L. B. P.

We cannot have too many good books on the *Landscapes of the Bible*, but each such work should justify itself by making an actual contribution to our knowledge of the ancient home of Israel. This little volume, with an introduction by Dr. Tristram, contains a colored picture of some city or scene connected with Biblical history, and on the opposite page is a brief sketch of the site or city which connects it with the Biblical story. The order of the cities and places in the little volume corresponds with the traditional chronology of Biblical history, even to the inclusion of the flight of the Holy Family to Egypt. The last three pictures carry us from Damascus to Athens, then back to Tyre (why?), and leave us in the Forum at Rome. The colored cuts are excellent, and the brief descriptions and historical résumés attached to each are fairly well done. The little volume justifies its publication. (E. & J. B. Young, pp. 100. \$1.00.)

E. K. M.

The Rev. Andrew Murray of South Africa was invited to be one of the speakers at the Ecumenical Council held in New York in April, 1900. It was impossible for him to be present, owing to the exigencies of the English-Boer war. Out of these facts grew much pondering of the problems before the Council. This meditation crystallized around this question: "How the Church could be roused to know and do our Lord's will for the salvation of men?" Further pondering of this question followed his receipt and study of the two volumes of the Report of the Conference. As an outcome appears a little book, *The Key to the Missionary Problem*. It is a tense and tender appeal. With telling force he traces out the awakenings of missionary ardor in the Moravian church by a simple rehearsal of its history. Another chapter uncovers the fountains of life in the recent annals of the Church Missionary Society. Still another chapter searches after the secret of the strength and prestige of the China Inland Mission. All is unified in the proposition that the Missionary Problem is a Personal One; Pentecost is the Norm; Every Believer a Soul-Winner. The book culminates in Chapter VIII, A Missionary Ministry. This chapter should be published separately as a tract and sent everywhere. Like the "live coal" in the hand of the seraph, it glows with heavenly fire. It is worthy to stand beside masterpieces of canvas and verse as an illustration of genuine art, the heavenly art of transmitting redemptive truth. The book is a strong and faithful witness for an exigent time. (Am. Tract Society, 3d edition, pp. 204. 75 cts.)

C. S. B.

Mr. Robert Speer appears again with a new volume, this time of goodly size, and, as usual, well freighted with quotations. The book is

a good deal of a medley. Its title is *Missionary Principles and Practice*. How numerous of his chapters find place under such a set of rubrics as the title allows, and surely it would seem to be sufficiently broad, it is a puzzle to see. But for all that the volume is a work of weight and replete with interest. Like other volumes, it is a compilation from numerous periodicals, in considerable part. Touching the nature of Christian missions it offers such themes as Missions, Primary and Essential to Christianity; Christianity the Solitary and Sufficient Religion; The Need of the Non-Christian World for Christ; The Science of Missions; Higher Education in Missions; Missionary Aspects of Paul's First and Second Itinerations; The Holy Spirit and Missions; Prayer and Missions. These solemn and splendid themes are handled in a virile, outspoken, convincing way. It is done in a style to stir one's pride, as a rule. It has to be owned, however, that the chapter most responsible for the chief element in the title of the book is the least satisfying of the lot.

The section dealing with Practice is of high excellence, especially wherever China is in hand. Here is a polemic worth while. It handles a mighty question, but it handles it mightily. Would it could be widely read.

Other coefficients in the volume are misplaced. If the work could only be stripped to be in keeping with its professed theme, its word would carry far better. It is to be hoped that this may be done. Let this author, already a man of brilliant prestige, seize upon this current and sovereign theme, The Relation of Christian Missions to Comparative Religion, and train all his guns upon that sole discussion, and it is in him to produce a book of profound significance. But he will need to learn to concentrate, to screen his sweepings, and to forego many engaging excursions. (Revell, pp. 552. \$1.50.) C. S. B.

Here is a curious handbook — *The Missionary Speaker's Manual*. It is an English product, adapted to needs there. The contents consist of hints to chairmen of meetings, and to missionary deputations, sermon outlines and suggestions — over fifty pages of these; several pages of missionary prayers; illustration matter — over two hundred pages made up of almost four hundred paragraphs descriptive of missionary life; various tables of statistics, calendars, lists, etc., with indexes. (Am. Tract Society, pp. 368. \$1.25.) C. S. B.

It is an excellent piece of work which Dr. Samuel Zwemer has accomplished in his *Raymond Lull, First Missionary to the Moslems*. The only pity is that he has allowed himself to be restrained by the limits and nature of the average little book on missions and has not entered into more detail of a life full of the most romantic interest, but very far away from our modern and western knowledge and conceptions. If he had not been misled by the fatal but so common idea that such books must be light and simple, this book might have been even better than it is. Thus Lull's logical system, his relations to the Muslim theologians — the *mutakallims* — to the Averroist philosophers and, especially, his indebtedness as a mystic to the ruling mind of Islam, al Ghazzali, are left

with little, oftener no treatment. With these, undoubtedly, Dr. Zwemer could easily have dealt. He must have some acquaintance with the scholastic system of Islam and that system would have given him the key to Lull's method. But, for all that, he has abundantly earned our gratitude by a very fresh and stimulating book. There are several very good illustrations. (Funk & Wagnalls, pp. xxii, 172. 75 cts. net.)

D. B. M.

Soo Thah is a tale of the conversion of the Karens in India, by Alonzo Bunker, D.D., who for thirty years has been a missionary among the Karens. The aim of this book is to give a sketch of the life and customs of the Karens and to show how Christianity has been successfully introduced among them. In order to obtain a thread on which to arrange the facts, the author has taken the life of a real individual, Soo Thah, and has added to this incidents that actually happened in other cases. Soo Thah's childhood, his early occupations, and religious instruction are described. We are thus given a vivid picture of Karen home life. His first encounter with Christianity is recorded and his subsequent conversion. He was married to a Christian woman, and carried forward a large work for the conversion of his fellow-countrymen. His labors and hardships and final surrender of his life in the service of the Gospel are narrated, and through his life we are shown more clearly than would have been possible in any other way the method of evangelizing the population of this part of India. The author has much interesting material at his disposal as a result of his long residence in India, and the accuracy of his statements is not to be questioned. One reads the book with interest and with profit, but it lacks the literary finish that would lift it into the rank of literature of the first class. It will be found a useful and wholesome book for Sunday-school libraries, but it can hardly hope to receive a very cordial reception from the reading public in general. (Revell, pp. 280. \$1.00 net.)

L. B. P.

Ten Thousand Miles in Persia is in many respects a really remarkable book. Its author is Major Percy Molesworth Sykes of the British army. As independent traveler, as consul in Kerman and Persian Baluchistan, as boundary commissioner, he had singular opportunities during his eight years of residence to learn the country well. He is by nature an enthusiastic explorer with a genuine passion for seeing the things other people have not seen, and knowing the things other people do not know. The work is crammed from beginning to end with facts and original conclusions in respect to all sorts of matters,—geographical, political, ethnological, social, historical,—and through it all there runs the interest of the narrative of a personal experience, frequently annoying, sometimes gravely perilous. Moreover, the whole book reflects the serious-minded, courageous simplicity of one who always, in spite of all temptation, remained an Englishman. The publishers have done finely by the volume. It is beautifully printed and is supplied with a profusion of drawings and pictures that both adorn and illustrate. It has a fine large map on which are traced Major Sykes' travels, and it is supplied with an

index of exceptional excellence. Nothing really seems to be lacking as to matter or form. And yet as a whole the book fails of being interesting. At first the reader feels that the fault is his, but repeated efforts force on him the conviction that the book is somehow dull. A discussion of the probable route of Alexander the Great, a disquisition on the history of polo, an account of the turning of a saddle or the shooting of a grouse, and the narrative of an incident where only the writer's pluck saved his fever-stricken life from the hands of purposed assassins, are all pitched in the same key. One is at a loss whether to be more astonished at the modest courage with which the writer belittles his thrilling experiences, or at the calm assurance which exacts of the reader an interest in his trivialities. Major Sykes seems to have kept a diary and to have put nearly the whole of it into his book in the form of a consecutive narrative. The result is that the work lacks perspective. It is, however, a mine of information respecting the unknown parts of an interesting section of the world. Read with the aid of the index by one studying the country it might well be invaluable. (Imported by Scribners, pp. xvi, 481. \$6.00 net.)

A. L. G.

Bishop Henry Potter of New York is a man of wide experience and of keen powers of observation, so that his comments on *The East of Today and Tomorrow* are worthy of careful consideration. This book is the fruit of the Bishop's study of the problem of the far East during a recent extended tour. The problem in China he finds to be not merely Chinese conservatism, but western ignorance in dealing with an ancient civilization. The problem of the Philippines lies chiefly, he thinks, in the bad inheritance of Spanish misrule. Japan he regards as having the most brilliant outlook of any eastern people, and he holds that the efforts of the Japanese are not viewed with sufficient seriousness by most western residents and travelers, who are more disposed to emphasize the oddities of the Japanese attempts to adopt western manners and customs than to credit them with real seriousness of purpose in their efforts to secure good government and to increase their influence in eastern Asia. India and the Hawaiian islands also come in for their share of comment and criticism. The book is written in a delightful style, and is extremely interesting. There is nothing essentially new or very original about its contents, but its presentation of facts is judicious and accurate, and the conclusions drawn by the author are those of a statesman and a wise Christian scholar. (The Century Co., pp. 190. \$1.00.)

L. B. P.

To write a good book of travels one must be a good traveler, and Dr. Wm. E. Barton is certainly that. He sketches for us a tour of the Mediterranean, including a trip through the Holy Land, which evidently was the chief goal of the journey. Why he should have given his book the title of *The Old World in the New Century* is not apparent, unless he was driven to do so by the multitude of works treating of the same general subject. Our author describes a trip which he made in 1900 with a large party of Americans under the leadership of a competent manager.

They set sail in the Celtic, which Dr. Barton repeatedly assures us is the largest steamer that ever traversed the Mediterranean. They landed first at Funchal, proceeding thence to Gibraltar, thence to Algiers. Dr. Barton is fond of figures and tells us no less than *three* times how many miles these places are from each other. This trait is characteristic and our author is careful not to allow us to be ignorant of his latitude and longitude. As the voyage progresses he grows more jubilant and is "happy and alert for all that is to be seen." The trip proceeds from Malta to Athens, thence to Constantinople, Smyrna, and enters Palestine at the Bay of Acre. Dr. Barton seems to pity any one who approaches the Holy Land from any other point. About 170 pages are now given to a description of a tour through the Holy Land proper, and our author produces some very vivid impressions by his bright way of putting things. His plan is to give a little historical résumé of each Biblical site, and then describe the present condition of things, or *vice versa*.

Though the party is a large one, it seems to have met with no serious mishap, and our author is evidently a prominent and popular character among his fellow-tourists. He takes pleasure in recording they have the best possible dragoman, that his boat is the first to land, his horse the swiftest-footed, and the party highly favored by Providence. The descriptions are racy and usually measurably independent of encyclopædia and guidebooks. He tells us in a somewhat lengthy chapter of the visit to Old Samaria and Shechem, recording the fact that he drank of Jacob's well, and purchased a copy of the Samaritan Pentateuch. After returning home Dr. Barton noticed in Mark Twain's "Innocents Abroad" a statement that the humorist had purchased "at great expense a sacred document of great antiquity and extraordinary interest which he proposed to publish as soon as he had finished translating it." Our author accordingly wrote Mr. Clemens, asking him whether *he had also* a Samaritan Pentateuch. The latter replied that he had not seen a copy of his "Innocents Abroad" for many years and that all recollection of buying the manuscript referred to had entirely passed from his mind. Dr. Barton continues, "I presume that what he bought was some of the smaller souvenirs, for he could hardly have forgotten a *purchase like mine*!"!! Another Innocent Abroad! The famous trip winds up with a tour through Egypt and a return by way of Italy and across the continent to London and a voyage home on "the biggest ship that ever sailed on the Mediterranean." The volume is profusely illustrated, many of the cuts exhibiting the party, or parts of it, in various environments and attitudes. (The Pilgrim Press, pp. 487. \$2.50.)

E. K. M.

Under the title *A Maker of the New Orient* Dr. William E. Griffis has given us a biography of Samuel Robbins Brown — best known as one of the first missionaries to Japan. Dr. Griffis has had access to a large amount of material for his sketch, including personal journals and letters, as well as official records, and he has employed them with painstaking minuteness. He was also himself well acquainted with Dr. Brown, being drawn into fellowship through their common connection with the Reformed Dutch Church. Furthermore, everything pertaining to Japan,

as everyone knows, peculiarly arouses Dr. Griffis' enthusiasm. It is not strange, therefore, that he should have undertaken this biography *con amore*.

The story here told takes the reader into a most interesting field. Dr. Brown's origin was at East Windsor — not far from where Hartford Seminary was later established. After his education at Yale College and Union Seminary, his first commission, in 1838, was as missionary to China, where he remained nine years. The next ten years were spent in the United States, first as principal of an academy in Rome, N. Y., and then as minister of the Reformed Dutch Church. In 1859, though almost fifty years of age, Dr. Brown set forth for Japan in company with Verbeck. His work there lasted twenty years — until 1879 — when his return to America was presently followed by his death at the age of seventy. The mere catalogue of these dates shows that Dr. Brown's career in China and Japan coincided with some of the most stirring and momentous events in missionary history in Eastern Asia. How large and fruitful was his share in these events his biographer makes abundantly clear. And how full and noble a personality he had is also vividly portrayed — very largely by means of his own words. The total picture given us of the man, of his chosen work, and of his value to his own time and to the future is surely one that must inspire admiration and gratitude.

The one criticism that cannot well be avoided is that the author's style of treatment is not entirely consonant with the dignity of his subject. It gives the impression of great haste, of needless triviality, and of curious perspectives. We do not think that a certain quality of smartness and jocularly was needed to make such a story as this "interesting." (Revell, pp. 332. \$1.25 net.)

W. S. P.

Under the title *Christendom Anno Domini 1901* we have a work in two volumes attempting a presentation of Christian conditions and activities in every country in the world at the beginning of the twentieth century. This is made up of the contributions of more than sixty contributors and is edited by Rev. Wm. D. Grant. The first volume is a survey of the world by countries, giving the present condition of each. The second volume is mainly taken up with a study of the great movements of the century and the articles are written by men who can speak with authority. The majority of the articles are apparently prepared especially for this work, while a few are taken from other sources. The book is a valuable summary of conditions which exist at the present time and will be of use as a work of reference. The statistics are valuable and the view of Christian conditions and progress is an inspiring one. (Holt, pp. 582 and 471. \$2.50 per vol.)

C. M. G.

The Sons of Francis, by Anne Macdonell, is valuable for a study of the Franciscan movement in its early stages in Italy down to the beginning of the fourteenth century. This limitation of field naturally leaves out of account the men in England, France and Germany who were influential

in the formative period of the order. But these men carried out more fully the purposes and lived more fully in the spirit of Francis than could those who were not his countrymen. In many ways the subjects of these sketches are mediæval and in others surprisingly modern. We see in them the conflicts within the order which so quickly produced division. The author places English readers under obligation in giving them these full biographies, which are not otherwise easy of access. The work is attractively printed and bound, and enriched by many reproductions of paintings relating to events in the lives of Francis and his followers. It is also increased in value by an excellent bibliography and full index. (Putnam, pp. 436. \$3.50.) C. M. G.

There are striking similarities between the England of Elizabeth and the England of Victoria, but the similarity does not extend to the religious character of the two. Victoria was a woman of deep conviction on religious matters, and her influence was such that the English court life was pure. The book of Wm. Walsh entitled *The Religious Life and Influence of Queen Victoria* shows why her reign was an enduring success. Victoria began her reign with a prayer meeting and carried through her life the feeling that God alone was sufficient for the burden placed upon her. This book gives us the secret of her strength and influence. (Swan Sonnenschein & Co., pp. 264. \$2.50 net.) C. M. G.

The Life of Henry Melchior Muhlenberg is one of the handbooks issued by the Lutheran Church in America for the instruction of its young people. This brief account, prepared by Dr. William K. Frick, shows the important place occupied by Muhlenberg in the founding of the Lutheran Church in this country and explains why he may be called the patriarch of that church in America. His main work was that of organizer and conciliator, and he succeeded admirably in getting the scattered congregations of Lutherans united into churches and then into a synod. He was a man of great missionary zeal, pastoral tact, and fidelity. (Lutheran Pub. Soc., pp. 200. 40 cts.) C. M. G.

The Archaeological History of Ohio is an arduous and intelligent compilation from the literature relating to the whole field of North American archæology—a literature which, on account of its present enormous proportions, the variety and contrariety of the conclusions arrived at, is well calculated to involve the ordinary reader in a state of hopeless mental confusion. All who are interested in Ohio antiquities will feel deeply grateful to Mr. Gerard Fowke, the editor and compiler of this work, for the faithful and impartial manner in which he has discharged the onerous task laid upon him by the Ohio Archæological and Historical Society, under whose auspices, aided by an appropriation from the State, the book is published. The aim has been to select, arrange, and condense to convenient book form, so much of the writings of the most trustworthy archæologists as relates to the state of Ohio, thus greatly reducing the labor of those who, because of special interest, may desire to familiarize themselves with the results of scientific research in this particular geographical division of the subject.

During Mr. Fowke's twenty years' experience as a field-worker he has conducted archaeological explorations in nearly every section of the United States. He has also written extensively for scientific publications. The work is profusely and helpfully illustrated with plans, diagrams, views of relics, etc. (Columbus: Ohio State Archaeological and Historical Society, pp. xvi, 760.)

S. S.

The Making of Citizens is more accurately defined in the sub-title "A Study in Comparative Education." Most people are aware of the fact that there is a large amount of valuable material relating to education hidden away in American and European Educational Reports. Mr. R. E. Hughes has performed the valuable service of making this material available and interesting in this work. Many questions are answered about primary and secondary schools in Europe which are of interest to educators in this country, and a comparison, such as is given here, of the schools in England, France, Germany and America, reveals many good points which may be studied by our own educators. The work is for the general reader, and this general view is interesting in spite of the very generous use made of statistics. (Imported by Scribners, pp. 405. \$1.50.)

C. M. G.

Bishop Potter chose for his recent Yale lectures *The Citizen in his Relation to the Industrial Situation* and has given this timely and important subject an interesting and valuable presentation. He has no new remedy to suggest nor does he make suggestions for reform which are not already familiar. But the sane discussion of this subject from a Christian standpoint such as we have in this book will be sure to do good. The scope of the work may be seen by the titles of the six chapters. The Industrial Situation; The Citizen and the Workingman; The Citizen and the Capitalist; The Citizen and the Consumer; The Citizen and the Corporations; The Citizen and the State. (Scribners, pp. 248. \$1.00 net.)

C. M. G.

The Incarnation of the Lord, by Professor Briggs, is a series of sermons preached at various places during a period of two years. They constitute the formulated statement of the historic growth of the dogma in the first generation of the Christian Church. The order of the sermons aims to follow this original historic sequence of thought. Firstly, two sermons handle the material in the Gospels showing the Lord's conception of Himself as The Son of Man from Heaven, and The Son of the Father. Then follows three sermons, centering in Gal. 4:5; 2 Cor. 8, and Phil. 2:5-8. Then follow two sermons on 2 Tim. 1:8-10, and Heb. 2:14-17. Next in time he places John 1:19-23, and John 1:14. The closing sermon is upon Luke 1:35, the Virgin Birth. This is acknowledged to be out of order. But its uniqueness is his excuse.

The treatment is throughout characteristic, a strange mingling of a craving for originality, not to say oddity, and an air of finality. Still, not much calls for remark. He thinks the Fourth Gospel was originally a production in Hebrew by the Apostle John; the present form is a

translation by some other party, with explanatory words and sentences setting forth the thinking about Jesus' life and teachings current towards the close of the century among the pupils of St. John. The author, of course, could not avoid text revision; accordingly, he cuts out "of God" in the phrase "Son of God" in John 5²⁵. His concluding remarks upon "Preëxistence," in sermon II, are powerful. He finds the conception "culminating in the high-priestly prayer of Jesus in John 17. His treatment of the "Kenosis" in sermon IV is also fine. Specially suggestive are his remarks about the "Epiphany" of Christ in sermon VI. (Scribners, pp. 243. \$1.50.)

C. S. B.

Christianity—What is It, is the subject of five lectures by Dr. A. J. Mason, on Professor Harnack's "Wesen des Christentums." The lectures were delivered in St. Giles Church, Cambridge, in October, 1901. The treatment of the theme is determined by the form in which Dr. Harnack has presented it. It cannot be said that our author has pierced Dr. Harnack's armor at many points or seriously discomfited him. Some positions seem to us very well taken, and some vulnerable points in Harnack's work have been discovered. The discussion revolves in the main about the question of the relation of Jesus himself to his message. Though we agree with Dr. Mason in general in emphasizing the importance which Jesus gave to his own Person as a part of the Gospel, yet he has hardly justified his own view as against Dr. Harnack's. A stronger case could be made out by a more vigorous grappling with the facts revealed to us by the Gospel history and the other New Testament writings. (E. & J. B. Young, pp. 128. 80 cts. net.)

Æ. K. M.

We are glad to get the book by Professor William Adams Brown of Union Theological Seminary. It bears the title *The Essence of Christianity* and it is, as the sub-title indicates, a study in the History of Definition, though its purpose is not simply historical, but aims through the criticism of history to reach a positive result. Dr. Brown makes fine use of an excellent method and writes an admirable English style. The problem he sets to himself is to ascertain and embody in a definition that life-giving essence which has informed Christianity through all various apprehensions of it, and which justifies the conviction that it is the absolute religion. This he does through analysis of the variant conceptions of Christianity which appear in the Ancient Church, in the Reformation, during the Beginnings of Modern Theology, in the Definitions of the schools of Schleiermacher, Hegel, Ritschl. To each of these a chapter is given, with a closing chapter giving a summary and conclusion. The definition of Christianity to which the author arrives is worth quoting in full: "Christianity, as modern thought understands it, is the religion of divine sonship and human brotherhood revealed and realized through Jesus Christ. As such it is the fulfillment and completion of all earlier forms of religion, and the appointed means for the redemption of mankind through the realization of the kingdom of God. Its central figure is Jesus Christ, who is not only the revelation of the divine ideal for man, but also, through the transforming influence

he exerts over his followers, the most powerful means of realizing that ideal among men. The possession in Christ of the supreme realization of God's love and power constitutes the distinctive mark of Christianity, and justifies its claim to be the final religion" (p. 308). Such an effort as this book represents in the direction of both analysis and synthesis is to be welcomed. The numerous footnotes to the text supply valuable literature, and suggest interesting lines of further study. The much talked of reconstruction of theology can come only through clarification of thought respecting just what we mean by Christianity. As a study of this problem Prof. Brown's book is a valuable addition to our literature. (Scribners, pp. xi, 332. \$1.50 net.)

A. L. G.

In his book above noted Dr. Brown remarks that "we need a new Schleiermacher, not so much to create as to interpret the deeper feeling of our age." This is precisely what Professor George A. Coe, favorably known through his book on "The Spiritual Life," has done in his latest work on *The Religion of a Mature Mind*, though we do not think it will be to this century what Schleiermacher's "Reden" was to the last. The title would suggest a use of the questionnaire method something like that employed in his other book. But this is not the case. The task he sets to himself is not unlike that of Dr. Brown. He, too, wishes to learn what is the essence of Christianity, but his method is psychological and philosophical rather than historical. He recognizes that as a vital principle Christianity is potent in our age as never before. At the same time it is a Christianity which does not naturally express itself in the older formulas and still has not yet formulated itself in the newer molds of thought. The two conceptions that tend most strongly to modify the modern ideas of personal Christianity are the immanence of God and the socialization of ethics. By these and their corollaries our modern religious life is coming to have a new attitude toward fundamental theological doctrines. The effort of the book is to see how the modern Christian does and may properly think with respect to the great religious realities. The method is not so much systematically constructive as topically analytic. Such topics as Authority in Religion, The Life of Prayer, Salvation by Education, Right to be a Child of God, The Consciousness of Sin, Christ of Personal Experience, are treated with a beautiful spiritual insight and an admirable sweep of philosophical background. Almost everyone who reads it will, we believe, find brought to clear expression religious moods of which he has long been half conscious, but has not rightly apprehended either in their relation to the thought of yesterday or to the thought of today. The book of course opens wide the door of dogmatic discussion, but we decline to enter in. It is a volume which all will find most helpful reading. It is the best presentation of the characteristics of the Christian faith of the devout, wholesome modern man that we have. We cannot forbear the expression of the wish that the publishers' common sense had got the better of their bibliomaniacal æsthetics. The book is good enough for repeated consultation, and the penumbra of ragged, uncut edges is an unmitigated nuisance. (Revell, pp. 442. \$1.35 net.)

A. L. G.

The Christian Point of View presents in an attractive form the chief positive features of the theology of the American branch of the Ritschlian school. Such is not the purpose of the book, but such is the fact. It consists of three addresses given in Union Theological Seminary by professors in that institution during the academic year 1901-2, which, because of the common thought they were found to possess, were put into a single volume. They are in accord with the work of Prof. W. A. Brown, reviewed on another page. The central thought of all is well expressed by Prof. McGiffert in the second address, on Theological Reconstruction. "Christian theology, I maintain, should be nothing else than Christian theology. It should be based not chiefly merely, but solely, upon Christ. And the Bible, Old Testament and New, so far as it is used theologically at all and not for religious inspiration merely, should be employed, not as an independent source of Christian theology, but simply as an aid to the better understanding of Christ" (p. 39). The first part of this proposition forms really the theme of Professor Knox's paper on the Problem for the Church. The last part comes near to containing the thesis of Professor Francis Brown's address on the Religious Value of the Old Testament. Dr. Knox insists on the necessity of a Theology without Metaphysics. Professor Brown would show that "the teachings, life and spirit of Jesus Christ are the only touchstone by which we can recognize the religious value of the Old Testament" (p. 62).

In this age of vexed appreciation of the Old Testament there is much in this last address that will be found of great helpfulness as providing solid ground to stand on in the midst of the general flux of opinion. All the addresses are interesting, and they emphasize, though we believe too exclusively, a principle of the highest value. (Scribners, pp. 89. 60 cts. net.)

A. L. G.

It is much to say of a book that it is timely. It is more to say of it that its need was exigent. Both statements may be made of *The Death of Christ*, by Professor James Denney of Glasgow. The work amounts to a contribution to Biblical dogmatics. It goes through all the New Testament writings with painstaking and thorough minuteness. The writer has been introduced to two revelations: one, the meaning of the close relation throughout New Testament thought of the love of God, the death of Christ and the sin of men; the other, a widely prevalent false adjustment of those prime realities. And he is struggling with all his strength to set the matter right. He is all the time in the presence of a contestant. His sole appeal and resort is the full and naked truth. With nicest anatomy he traces the connections of Apostolic thought, as also the distortions of many another type of thought. But his sharp scrutiny of the latter is always under the light of the Word. This describes the book. It is an unyielding, untiring pursuit of Biblical thought, always by the directest paths, and continually for the dislodging and dispersion of the many forms of subtle, persuasive and seemingly error. His dealing is invariably and impressively fair, whether it is truth or error that is being uncovered. Without exception, the phraseology is outspoken and to the point. The procedure is absolutely direct, whether

handling Hebrews or Harnack. There is no parrying his thrust. The first thing one notes is that he has struck home. This is due entirely to the wonderful simplicity of the book. One short phrase embodies the whole — Christ bore our sins. This is the fact of Christic history. This is the evangel of the Messiah. This is the record of the Gospels. This is the announcement of the Epistles. This is the new life. This is the new thought. This is the fact, and this the theory; this is the single message, and this the deepest meaning of Christianity. Christ bore our sins — this is the sum, and this the center of New Testament truth. It is the keynote of all the Bible. By its plain and mighty purport he abides. This, when tracing minutest items in detail; this, when surveying the New Testament era as a whole. This mingling of absolute simplicity, devotedness to minutest search for truth, and fearless force, makes the volume masterly. It has got to be reckoned with. The current far-sweeping tendency to set the Exemplar in the place of the Redeemer in the life of Christ has the New Testament as its foe. And Dr. Denney has taken the particular pains to make it particularly clear. And the chief feature of the book is the manifestness of its unanswerableness. The voice that speaks is in verity the unmuffled voice of New Testament life. We say again, it has got to be reckoned with. It cannot be ignored, and it cannot be repulsed. Christ bore our sins. That is the verity of the history and of the faith of New Testament life.

Several things deserve remark in particular. The author has expert knowledge of current critical views of New Testament life; so he avers, not delaying at all to make the averment good. We well believe him. For he does make passing clear something of far mightier moment, *i. e.*, a balanced sense of the main drift, the wide swing, the profounder meaning of this current course of critical thought. He would be no novice in details. Witness his scattered words about Johannine problems and about Hebrews. But in all the dust of battle he knows the difference between the battle and the dust.

He knows precisely how to prick many a gaudy bubble, blown up with many brilliant words about the difference between dogma and life, theory and reality, a thing and its meaning. Let the reader who is not clear what this means hold the above couplet of words up in the presence of this declaration: Christ bore our sins, and try to distinguish the thing from its meaning. In the presence of much that is afloat it is worth attention.

His thought is profoundly penetrating. He dares and determines to follow to its final issues that mighty utterance: Christ bore our sins. That means soon leaving the shallows, and feeling for the deep sea. But the author sees perfectly that a believer in God's gift of the cross for sin need feel no shrinking anywhere. He dares to stand with no other support and receive the onset of imperial, condemning law, and of all the perfect righteousness of God, and of all the force of habitual sin, and of all the claim for a holy life, as well as all the modern craving for unified thought. Christ bore our sins, is his sufficient stay.

He sees the bearing of his theme upon the pulpit. Not twice in twenty years will weightier words, or phrases more nicely poised, be spoken for

the preacher's ear than the closing chapter of the book. May thousands read it. Christ bore our sins — what place has this assertion, again be it asked, what place has this transaction in our current Gospel annunciation?

He senses the meaning of Biblical unity. Christ bore our sins — this declaration of the cross harmonizes all. This, and nothing else, is the key to Scriptural inspiration. It is in its unity, and its unity as seen in the cross, that the Bible is unique. It is in its message as a whole, and that means its divine redemption from sin, and that means our absolute and everlasting and world-embracing indebtedness to Christ; that the Bible stands all apart; it is inspired; no other book is to be named. The Atonement as a Revelation is absolute.

But the volume has no human defense. It stands naked. It simply opens the inner heart of God's redeeming love, just precisely as New Testament writers have given it voice. All explanation or metaphysical guarantee is left aside. Its reason for being is its majestic purpose to show that the fact of Christ's bearing the sins of men and its meaning are identical. It will be of unbounded interest and import to see just how that short and trenchant proposition is received. (Armstrong, pp. xix, 334. \$1.50.) C. S. B.

Under the title of *The Glory and Joy of the Resurrection* Dr. James Paton has presented most fully, and with a careful classification into groups, the passages in the New Testament which relate to the Resurrection. The purpose is to exhibit the large and immensely significant place this occupied in the religious experience and doctrinal belief of the early church, and to show therefrom the irrationality of disbelief in it, and the impossibility of the Christian life today without faith in it. The first half of his task is satisfactorily done. The second half is marred by a bitterness of polemic, and a lack of real appreciation of opposing points of view, which detracts much from its effectiveness. (Am. Tract Society, pp. xiv, 227. \$1.00 net.) A. L. G.

The Doctrines of the Methodist Episcopal Church in America is the title of two recent volumes of the series of "Little Books on Doctrine" compiled and edited with an historical introduction by John J. Tigert. The question, What is comprehended under the term "Doctrine" in the Methodist Episcopal Church in America? is one to which the average lay member of the Methodist communion would find it difficult to make satisfactory answer, and concerning which, even among the scholars and leaders of the denomination, there is by no means entire unanimity of opinion. It would seem, therefore, that Dr. Tigert's neat little volumes, proffering on their title-pages what at first glance appears to be a definite answer to this long-mooted question, would be sure to arrest the attention of all who have special interest in the subject.

In the general introduction the editor sets forth his purpose in the following words: "It has seemed to me to be of real and distinct importance and use that a work should be carefully edited and published, with a suitable historical and explanatory introduction, containing all

the Doctrinal Tracts and Sections that have at any time formed a part of the Discipline of the Methodist Episcopal Church in America—and nothing else.” After carefully tracing the historic evolution of the “Discipline,” the following documents are named as those which, taken together with John Wesley’s Twenty-five Articles, are properly included under the designation, “Doctrines of the Methodist Episcopal Church in America”: 1. “The Scripture Doctrine of Predestination, Election, and Reprobation;” 2. “Serious Thoughts on the Infallible, Unconditional Perseverance of all that have once experienced Faith in Christ;” 3. “A Plain Account of Christian Perfection, as believed and taught by the Rev. Mr. John Wesley, from the year 1725 to the year 1765;” 4. “An Extract on the Nature and Subjects of Christian Baptism;” 5. “Of Christian Perfection;” 6. “Against Antinomianism.” The argument closes with this confident statement: “There is not the smallest doubt attached to the solidly—nay, perfectly—based historical conclusion that the term ‘Doctrines,’ when it appeared on the title-page of the Discipline, and afterwards, designated, together with the Articles of Religion, the above-enumerated Doctrinal Tracts and Sections, which accordingly must be recognized as enjoying the solitary distinction of publication in the Discipline, with official designation on the title-page thereof as the “Doctrines of the Methodist Episcopal Church in America.”

The authority of Wesley’s Twenty-five Articles as doctrinal standards of the Methodist Episcopal Church has never been disputed. The fact which has long occasioned special embarrassment is that, in addition to the Twenty-five Articles, two other classes of documents, namely, the Sermons, Notes, and Minutes, and the above-enumerated Doctrinal Tracts and Sections, lay urgent claim to a place of like dignity and authority in the history and administration of the church. Dr. Tigert confesses his inability to determine to which of these rival claimants this honor should be conceded.

The second volume is wholly given up to the unabridged text of Wesley’s “Plain Account.” As a revelation of the mental and spiritual processes of the great founder of Methodism, this tract occupies a unique place. As a piece of devotional literature its value is such that we hope for it the widest possible circulation. (Eaton & Mains, 2 vols. 50 cts. net.) s. s.

It is perhaps strange that it should be so, but yet few will look in a volume of sermons nowadays for the image of the preacher. Sermons—and that is the paradox—are apt to suggest more those to whom they have been addressed than the mind and soul, the experiences and vital results from which they have come. Yet from time to time there have been cases when men who had not, from lot or temperament, opportunity of expressing themselves otherwise, have poured out their innermost being in the safe isolation of public speech and under the safeguard of a sacred office. These have never been great preachers; in the necessity of the case they have been occasional preachers only. No man, however calm and measured his language, who preaches from the

inmost depths of his own soul, and mints to common coin his own experiences, can preach every Sunday. Nor can he grasp and sway any audience when his thoughts are not so much of them as of himself and of what God has done with him. His cannot be that conscious power of the orator, balanced and restrained, which, carrying others away but remaining itself calm and separate, has solved the problem of the great actor, to be and yet not to be the creature of his rôle.

Such a preacher from his own soul was Prof. A. B. Davidson of Edinburgh, and the proof lies in the volume of his sermons just published, *The Called of God*. Read they will undoubtedly be for their own sake, but far more as a revelation of the unique personality of a man who was the foremost Biblical scholar in Scotland and more or less of a puzzle to all but a few intimate friends—perhaps even to them. The mind of no great scholar is simple in type, but few have been so paradoxically many-sided as that of this Aberdeenshire man, hard, restrained, repellant, and yet crystalline in fineness of grain like the granite of his native county. If he was not at bottom so plain a theosophist as Dr. Duncan, seer and linguist, he was only kept from it by a strong historical sense and his ultimate perceptions of religious truth, and the foundations of his belief were essentially those of the mystic. He has recorded of himself that from time to time there would come upon him a sense of the mystery, the uncertainty, the loneliness, the pathos of life and he would be shaken with paroxysms of secret emotional upheaval. The suffering of the world, the riddle of this painful earth, the tears for human things would assail him; they were always more or less present with him. Then he took refuge in God, the one Being in whom the restless human heart can rest. He had all the possibilities of absolute skepticism; the actuality of it in waves. From it, it is evident that he was kept only by some direct experience, some personal communion with the unseen, some portion of the vision of the mystic.

All this is plain in his sermons and was clear in some of his spoken words. Plain it is, too, as the only solution of some of the puzzles of his commentary on Job. In it he is driven again and again, by the sheer logic of Job's utterances, to almost brutal clarity of statement on the nature of the God in the poem. But always he falters, the point is twisted aside or broken off and the religious experiences of Davidson hinder the full bitterness of Job's soul from expression. The perversion of the end is not recognized because such an end would have been possible to Davidson; the exegete is overpowered by the theologian. So, too, it often was with him in other matters. People talked of conservatism, of slowness, of caution to timidity. As Nöldecke has been blamed in Germany because he did not come into the open and speak out, so Davidson in Scotland. But it was this personal experience of the things of the unseen world which restrained him; and who can say he was wrong in giving them their weight? The possibilities of exegesis are many and are always and only possibilities, however clamant; the fundamental fact of the Divine is one and is always there. (Imported by Scribners, pp. 336. \$2.00.)

D. B. M.

Bishop Ingram of London had made a name for devoted work in East London before he was advanced to his present position. As Canon of St. Paul's Cathedral, he had been notable for his preaching, especially to the popular audiences *Under the Dome* on Sunday afternoons. He gives this title to his volume of sermons recently published. A better commentary upon the fact that St. Paul's is the center of a wide and diversified work could not be presented than this book, which presents themes ranging from national interest to the plainest practical topics. "Under the Dome," he reminds us in the preface, we are preaching, as it were, to humanity; far as the eye can see, on a Sunday afternoon, as a rule, is a sea of human faces, all with their hopes, their fears, their sins, their reflections. The simple message which this book contains has no meaning except in relation to the manifold needs and longings of ordinary men and women." And yet in St. Paul's occur nearly all the great national and civic pageants which have a religious bearing; and it is becoming more and more a center for the missionary and philanthropic conventions of England. Unless one has attended some of these great Sunday afternoon services in St. Paul's, he can have no idea of the large popular place held by this great edifice. Bishop Ingram more than any one else in England today represents in his high office the deep and simple sympathy with every good word and work. From his early experiences among the people of East London, he brings to the Episcopal office the hope of many that he will be able to organize on a vast and sympathetic scale the church forces to meet the "bitter cry" of that great city.

The sermons are just what we hoped to find, yet feared we might not. They are plain, simple, direct, full of thought, rich in spiritual insight, courageous, Biblical. They strike the great central needs of men of whatever station.

They are not "great sermons" in a mistaken sense of that term — no elaboration of learning or rhetoric for its mere artistic end. But they are great sermons in the true essentials of deep conviction, tender emotion and direct urgent aim.

Here is a preacher, rare in modern English, who gives you a perfectly lucid outline of his thought and helps you by the stages he discloses. You feel, moreover, that this man has a deep interest in men, and has learned in Belgravia and Whitechapel they all have common wants. You feel the throb of his heart for the sin and sorrow of darkest England, and while you know he has spent much of his life in that world, he does not label his experiences, nor set up the East and West Ends of life as if they belonged to different categories of humanity.

The contents of the volume disclose on the surface the simple, central message he had for all sorts and conditions of men who heard him. "Faith the Way of Peace," "The Strain upon Faith," "The Action of Faith on the Life of a Great City," "A Good Samaritan," "Childlike Trust," "The Pain of the World," "The Dead Lazarus in England," "The Spiritual Expansion of England," and many more. Some of the contents are sermons and some addresses. One is his "Welcome Home" to the returning African troops; another is his word on Lon-

don's Liquor Problems; another a missionary sermon before the Mayor and Common Councillors; another at the annual service for physicians and surgeons, and a fine sermon on "God's Justice" preached before "Her Majesty's Judges."

It would be interesting to compare this volume with Dr. Rainsford's sermons, recently published and reviewed in the RECORD: men of similar sympathies and interests, men alike feeling and discussing pressing problems in social and spiritual realms, and both preaching in pulpits where the east and west of city life meet and blend; yet how different in method and temper and policy! and how fine and effective each man is in his own way! It would be worth while to buy these two volumes and study them together. (E. & J. B. Young, pp. 262. \$1.25.)

A. R. M.

The volume of sermons entitled *The Blind Spot*, by Rev. W. L. Wilkinson, shows unusual excellence in the clearness and simplicity of the lines of thought. Modern sermons are not notable for their notation of divisions. This volume is an exception. As a recoil from the formless type we hail this book; but it carries the method to something like the old rigidity, and as every sermon is constructed on the same model, there is excessive uniformity in the presentment. There is considerable freshness in the statement of titles, and in the selection of new texts. Some of the texts as used are pertinent, and others approach closely to the allegorizing process, so frequent formerly, so happily disused today. Still the texts and themes are a marked excellence of the book, on the whole. The style is simple and clear, corresponding to the clearness and intelligibility of the outline; but we feel that both style and outline lack somewhat in a certain life and movement. Less bald reticulation and more affluence of style and flow of thought and feeling would give a certain touch which is wanting to these sermons, otherwise full of excellent ideas and clear, almost to a fault. (Revell, pp. 278. \$1.00.)

A. R. M.

Next to the name of Jerry McCauley stands the name of Samuel H. Hadley. McCauley started the famous Water Street Mission in New York after his conversion. Hadley was one of the earliest converts; and later, when McCauley started the Cremorne Mission in the Tenderloin section, Hadley took charge of the old Water Street Mission. He has told its story in the work *Down in Water Street*—and a wonderful story it is! While we are studying scientifically the "Varieties of Religious Experience" with Professor James, and discussing academically the Evidences of Christianity,—there is enacting in this humble old house in lower New York, called the McCauley Mission, living proofs of the Gospel and evidences of a veritable power such as no books can equal. There is only one possible explanation of such records as these. The most absolutely hopeless cases of men and women changed from the very depths of crime and weakness into strong, useful Christians: we have never read such evidences of Christ's veritable presence in the sin and sorrow of life. This book of Mr. Hadley's has the scientific value

that he deals not in general terms about the cases, but cites at length the detailed history of the most notable instances of change, and selects the most marked cases of reform. It is a book, therefore, that challenges the most thorough investigation of the doubter, and makes possible the proof not only of the initial impulse, but the abiding effect of the power of the Gospel. It is, perhaps, not generally known that Col. H. H. Hadley is a brother of Samuel Hadley, and that his great career in St. Bartholomew's Mission was the result of his brother's effort on his behalf. The book is profusely illustrated, chiefly with the photographs of the men whose history is told. The style of the book is graphic, and is in the plain, unvarnished manner of one who would win men, into whose hands it might fall, from similar lives of sin and shame. The literary quality, however, of the book is such that it commends itself to the reader more exacting in literary style. But we feel that all discussion of rhetorical characteristics is impertinent in face of this wonderful story of the power of Christ over the sadness and sin of humanity. Ministers and theological students need to read just such a book as this as a tonic to their faith, and to shame them in any mere scholastic engrossments or any mere speculative acquaintance with the great varieties with which they have to deal. (Revell, pp. 242. \$1.00.)

A. R. M.

The author of *Ways that Win in Church Finances* has gathered into a small volume many suggestions on this practical problem. He has some sensible remarks to make on the general theory of such administration, and has collected a mass of expedients from all over the field without any notable perspective. It is evident at a glance that some devices he suggests would not work with either dignity or effectiveness in some churches, but might be very useful and popular in others. With this caution in mind the book will be stimulating and quickening in the variety of methods suggested. There is no discussion on a wide induction of testimony regarding the policy of free pews or rentals. Somebody who will take the time can write a very helpful book on that subject. It is hardly touched in this book. Donations, church fairs and suppers and entertainments have a chapter; also what women can do; the strategy of the pastor; enlisting the multitude; special collections; raising debts; hints to solicitors; handling the congregation; miscellaneous methods; these and other themes are suggested. The book covers the ground in a popular way — but it is not very satisfactory in the ample discussion of this subject for which many are looking. Still in the compass of a small volume, and within the range it attempts to cover, it will be found a considerable help to those who wish to know of some successful expedients in this field. (Jennings & Pye, pp. 181. 25 cts.) A. R. M.

No spiritual action has mightier meaning than prayer. Its play deserves attention. Who does not well know that it is constantly falling into neglect or under abuse! It may be a spiritual hero's most invigorating athletic. It may be a potent soporific for the hypocritical formalist. It is a training school and battle ground for the culture and

use of every inner power. It is the scene and arena where every nobler excellence dwindles into atrophy and decay. Moreover, as skeptics gaze upon it from without, it is shrouded with mystery. And yet the Oratorium is the very throne of Wisdom. The man whose knees and heart and voice are wonted to genuine prayer has gone far into the inner places of psychology, ethics and religion. If any doubt this claim, let him spend an hour in the center of W. Hay Aitken's *The Divine Ordinance of Prayer*. It is a book from a man who prays, and also thinks. It is an output of spiritual intelligence—a combination none too multitudinous. There is room for a few more. To see its illustration let the thoughtful read his words about prayer and God's personality; prayer and mental culture; prayer and breadth; prayer and faith; prayer and importunity; prayer and proof; prayer and physics; modes of prayer; the deep analogy of prayer and work; intercessory prayer as a gauge of inner worth. All is keyed to the simplest mind. But in the prudent this will occasion no complaint. It is the simplicity of an adept. (E. & J. B. Young, pp. xxiii, 312. \$1.25.)

C. S. B.

In his *Ascent of the Soul* Dr. Amory H. Bradford has written a book of singular charm. The person who would use it either as a target for dialectic criticism or as an arsenal for weapons of controversy, had better stop before he begins. He wrongs the book who so employs it. It is not a contribution to polemical literature and should not be so treated. Anyone who wants spiritual searching, sympathy and cheer will be a better man after reading it. The author believes the soul to be an entity distinct from the body, and he would trace its racial and individual evolution from its first awakening to conscious responsibility step by step in its upward progress, from debasing animality through hindrances, austerities, and sin, to its reawakening into the consciousness that God and the universe are for it; and then would accompany it on in the light and companionship of Christ, until at last, after death, through continued progress, it arrives at the fullness of the stature of Christ. The book is pervaded by a loving, serious optimism, which will neither try to pierce the impenetrable nor consent to believe in anything but the best. Felicitous in diction and illustration, it breathes the sincerity of a deep religious experience. As a personal confession of faith it is exceedingly winning. (The Outlook Co., pp. xii, 319. \$1.25 net.)

A. L. G.

Mr. Willard Chamberlain Selleck has given us a little book which in calm sanity of judgment, in sturdy optimism, in frank criticism of many divergent views, and in perspicuous clarity of style is decidedly unusual. It tries to give *The Spiritual Outlook* at the present time and to appraise at their true value many of the notable influences working through our complex modern life. While a common mood of thought runs through the book its separate chapters can be profitably read each by itself. Among the topics treated are The Spiritual Influence of Education, Christianity and Christian Missions, The Significance of Christian Science, Current Ethical Standards. These will suggest the variety

and wholesomeness of the work. Roughly speaking, the author's method is first to make clear by analysis just what is included in a movement treated, and then to note both its excellences and defects. The book is a worthy one. (Little, Brown & Co., pp. 349. \$1.00 net.) A. L. G.

If anyone wishes to know the taste of salt that has not lost its savor, let him read Booker Washington's *Character Building* — a series of thirty-seven brief addresses to Tuskegee students in their Sunday afternoon services. Certain ingredients in their flavor are distinctly traceable. They are strikingly homely. They deal with buttons, shoe blacking, grease spots, pigs, muddy walks, poor rolls, brass jewellery (sic), a creaking door hinge, barber shops, brick and mortar, pencil marks on walls, bath tubs, whitewash, cheery dining rooms, Dutch dairies, tight shoes, dish cloths, nursing, punctuality in hack-driving, pilfering, finger nails, hair, milking cows, mending harness, saving pennies. But they are as strikingly noble. They deal with politeness, generosity, reliability, growth, thought, bank accounts, religion, simplicity, relation to mother earth, Negro songs, the "Tuskegee spirit." It is intensely interesting to watch Mr. Washington's mental alertness in his sleepless study of all sorts and conditions of men. And it is powerfully suggestive to see how every trip he takes ends in bringing a goodly grist to Tuskegee. His devotedness to his race is phenomenal. But Tuskegee is the lever every time to which he puts his hand and where his mighty soul wrestles and struggles with heroic pluck. He makes short work of frills. He pleads for work — hard, wholesome, goodnatured, self-denying work; work in which there is thought and hardy resoluteness. And he pleads for growth — growth in cleanliness, deftness, courtesy, bank credit, school terms, land holdings, economy of time. The book reveals a philosopher. And it is a philosophy that is practical. It can lift a race. Heaven prosper the man. (Doubleday, Page & Co., pp. 291. \$1.50 net.)

C. S. B.

Professor M. S. Terry, in his little book, *The New and Living Way*, has aimed to do something as yet left undone, viz.: "furnish a brief but comprehensive statement of the facts of Christian experience; to formulate them in true logical order, and to expound them after the method of a strictly Biblical theology. . . . Strictly speaking, our present work is a piece of Biblical dogmatics rather than a section of systematic theology." He deems his effort something new. The idea is most commendable. He aims to reflect out of the Bible in an orderly way its idea of a normal Christian experience. He thinks to carry over into his little treatise a goodly volume of the very life that flows in Scripture. But it is quite clear that he has but a rudimentary view of the true nature of Biblical dogmatics. Indeed, he has hardly apprehended the thing at all. His work ranks just about with Storr and Platt. The conception of Biblical dogmatics as an outgrowth of a truly historic study of Scripture is beyond his ken. Moreover, and one may properly say, in consequence, he is vitally superficial. He fails to unfold Biblical life. Despite his protest, he is still stuck fast in the method of proof texts.

But his idea is good. He aspires to trace out on Biblical lines purely an ordered chart of Christian experience. But the three essential qualities of such a work, viz., unity, profundity, vitality, are all lacking. (Eaton & Mains, pp. 134. 50 cts.) C. S. B.

We are glad to welcome *The Art of the Vatican* as the first of a projected series of handbooks by Mary Knight Potter on the artistic treasures of certain great galleries. Other volumes are to follow upon the Louvre, the London National Gallery, the Pitti Palace, etc.

The purpose and plan of the volume before us are excellent — to be something more and better than a guide-book and something less, but popularly more useful, than a critical treatise. The author explicitly limits herself to introducing the reader to the riches of the Vatican only so far as they are artistically notable in the way of painting or sculpture. She aims at completeness only within this field, and wisely avoids being enticed outside. She frankly exercises the right of selection according to the standard of her own taste, and makes such grouping of items as will best serve her purpose. In general, after a perspicuous account of the Vatican Palace as a whole, she follows the order of the larger divisions or rooms of that stupendous complex of buildings.

Only a little sampling of the book will reveal the fact that the writer is rarely fitted for the difficult task she has attempted. Her acquaintance with her subject on both the historical and the technical sides is evidently adequate. Her critical opinions are discriminating, independent, sympathetic and eminently thoughtful. She takes great pains to describe with fullness of detail and to illuminate her descriptions with much collateral matter. Her style is vigorous, clear and abundantly varied. As a cicerone she inspires confidence and enthusiasm from the outset. The further one reads the more his admiration of the handling deepens. Whether at every point he agrees with the judgments expressed, the reader realizes that the book is powerful and significant, worthy of the closest attention and the highest respect.

The illustrations are numerous, well chosen and exceedingly well done, and the typographical make-up are all that need be desired. The book is enriched by a useful bibliography, and a capital index. (L. C. Page & Co., pp. 345. \$2.00 net.) W. S. P.

Dr. Amory H. Bradford will receive the gratitude of many readers for his latest volume, entitled *Messages of the Masters*, or Spiritual Interpretations of Great Paintings. Two of the ten chapters have been published before and others used as addresses, but the collection in book form is new. The pictures chosen as texts represent very different classes and grades. Evidently variety of style and suggestion was especially sought in the selection. The list includes Raphael's "Sistine Madonna" and "Transfiguration," Murillo's "Holy Family," Turner's "Téméraire," Burne-Jones' "Nativity," Hunt's "Light of the World," Watts' "Sir Galahad," Munkacsy's "Christ on the Cross," Renouf's "Pilot," and Giron's "Les Nuées." In each case the plan is to dwell

upon some one feature or interest in the picture, and then to hang upon it a thoughtful reflection — almost a sermonette.

At the outset the author disclaims any intention of supplying really critical estimates of his examples. He holds, however, that all great paintings bring great messages, which will well bear setting forth again and again by those who have felt their power. He speaks out of evident love for art-works, with no slight warmth of fancy and breadth of culture, and with the attractive skill of the practiced writer. We feel that the book would have been better if it were rested upon a more evident technical sympathy with the way an artist actually works and if it had utilized more of a comparative method; but we realize that if the plan had been worked out in this way, it would have been probably more extended and weighty than was desired. As it is, the delicacy of touch, the variety of suggestion, and the evident nobility of purpose join to make the volume enjoyable and profitable, and probably it will reach more readers because its scale is not larger.

Excellent engravings are supplied of all the pictures, and the printing and binding are tasteful. (Crowell, pp. 262. \$2.00.)

Literary Comment.

VOICES FROM EARLY ENGLAND.

The hymn that servant Caedmon, in obedience to the vision, gave utterance to, some twelve centuries ago, is probably the earliest bit of extant English literature composed on English soil. In spite of this distinction, few people have read it, because the written word of those days is so strange to our eyes. The same thing is naturally true of the still older literature which the future masters of Britain brought on their tongues through the roar of the North Sea. The specializing student, of course, has access to the meaning and beauty of these epics and songs and fragments of history, but most of us find difficulty in obtaining a satisfactory and serviceable share of the same enjoyment. In view of helping remove this hindrance Professor Cook, of Yale, has furnished a volume of *Translations from Old English Poetry*, some of which are by his own hand. To quote from the preface: "This book is addressed to those intelligent students of English literature, whether under tutelage or beyond it, who have not been quite willing to accept the statement that Chaucer was the father of our literature and the creator of our language, and who have yet not been able to gratify their curiosity as to what might lie beyond, by reason of their inability to read the tongue of our pre-Chaucerian ancestors." Here are to be found epic and historic pieces from "Beowulf," saints' legends from the "Andreas" and Cynewulf's "Elene," secular and religious poems from authors known and unknown, metrical passages from the "Saxon Chronicle," besides many other specimens of old treasure done into modern English. All this material, which in the original must necessarily escape wide attention, is here presented, brushed of its dust, and in a form that fairly compels with its charm.

ONE OF THE "SEA WOLVES."

The Roman poet who called our ancestors the "sea wolves" may not have greatly missed his mark, but he told only part of the truth. The more one reads this early literature, the more surely he will qualify his conception of the fierce invaders of Britain. They drank and fought, to be sure, and were masters of pillage, but they were also men who were not ashamed of their souls. Even in that twilight time there is much to challenge our respect. Honor and the fear of God, and sensibility to mental suffering and the heartache, and a passionate consciousness of the tremendous issues of life and death and human destiny, were by no means wanting. An old seafarer, whose name and date were long ago blotted out in the dark, speaks for himself thus:

"I have suffered; have borne tribulations; explored in my ship,
Mid the terrible rolling of waves, habitations of sorrow."

He describes his dire experiences in storm and ice and loneliness, under the lash of his native instinct for adventure, and then spiritualizes the thought with fine expansion. There is no mortal so rich in inheritance, or so successful in achievement,

"But that he has always a longing, a sea-faring passion
For what the Lord God shall bestow, be it honor or death."

It is this "yearning uneasiness," always bearing him outward on the "pathway of tides," that begets a distrust of this world and a confidence in the unseen. Faith in God is the only source of stability in the changing scenes of human life:

"Come, let us reflect where our home is, consider the way
By which we go thither; then let us each strive to press forward
To joy everlasting, where life has its source in God's love."

Utterance of this nature is the rule rather than the exception in early English poetry. Indeed, this particular poem is here classified with lyrics of the more secular kind.

A REFRESHING BOOK.

Another much needed and welcome collection of poems is the book of verse selected and classified by Kate Douglas Wiggin and Nora Archibald Smith. It is a handsome volume, bearing the title *Golden Numbers*, and within its covers is music of every kind,—the soft, mellow note, the bold, martial air, the voice of sounding ocean, and all other conceivable varieties. The selections are made from the entire range of our rich and abundant English literature, and the different parts, of which there are no less than sixteen, have refreshing names, such as "Green Things Growing," "The Merry Mood," "When Banners Wave," and "The Glad Evangel." This book will verily prove, in many homes, a treasured volume from which one may read the poem of his choice. It is intended primarily for the young; the editors, who are adepts in matters pertaining to the growing mind, have addressed the Introduction and "Interleaves" to boys and girls. And yet a matter of years is nothing in the "realms of gold." Be your age what it may, it is to you that the word is directed that speaks of these "poems that have been living forces from age to age; that have quickened aspiration, aroused energy, deepened conviction; that have infused a nobler ardor and loftier purpose into life." Whatever is said by way of introduction is swift, joyous, simple, and dignified. It has caught the flavor of the verse itself, and puts the mind into sympathy at once with the courage, the pathos, the beauty, and the strength of the great singers.

AN EARLY ADVENTURER.

There are some men whom the grave does not hold securely. Of these is stout Captain John Smith, "to Christ and his country a faithful soldier and servant," whose place of interment is St. Sepulchre's in London, but who stirs anew, and that mightily, in the story of his life as set forth by Mr. E. P. Roberts. This book has been compiled chiefly from the original narratives by the famous hero, and all discussion of matters

of doubt touching some of his unsupported statements of personal exploit has been deferentially avoided. Thus does the doughty soldier of fortune, after nigh three hundred years, again carry the day as handsomely as when he smote the three Turks at Regall. Nor is it wholly wrong that this should be so. *The Adventures of Captain John Smith* serves its definitely stated purpose, which is to present in continuous narrative the progressive steps of the man's career, as gathered from the old records, with such modifications as will make the literary form more acceptable to the youthful present day reader. It is a question, however, which is much to the point, whether this champion of tremendous vitality greatly needs the aid of picturesque scenes, be they true or untrue, to fortify his fame. The glitter of burnished armor is less enduring than the spirit that beats under it, and whoever inscribed on his portrait by Simon de Passe, "So thou art Brasse without, but Golde within," surely spoke well. The plentiful facts that go without dispute, concerning this "captain of one hundred and fifty horse," are more than sufficient to preserve his memory. To have been so wise and potent and indispensable a force in the founding of the first English colony in America, and in many enterprises of exploration, under conditions that called for fiery spirit and the largest prudence and sagacity, such as few men even in those days of high achievement could furnish, is enough in itself to keep his name written large.

RECORDS OF A VANISHED AGE.

New countries are not the only fields that challenge the daring of explorers. There are other extensive reaches that still await the adventurer and offer him no less a test of courage and endurance. Particularly is this true of the dark forest lands of human history. No one who reads the works of Francis Parkman can resist the feeling of amazement in presence of the remarkable powers displayed by this single-handed man of the pen in his struggle with the intricacies of a dim but mighty past. He was a mere youth when the passion first seized him to determine the nature and proportions of the colossal issue between the old world nations who coped for possession of America; and in spite of his painful physical and mental infirmities, and the enormous difficulties of his task, he wrought out his chosen purpose and won a triumph, both in the deed and in the manner of its execution, which has long been honored in Europe and America, and is adding today increasingly to his fame. Those who do not own a full set of his works, and even those who do, will be glad to secure *The Struggle for a Continent*, edited by Professor Pelham Edgar, of the University of Toronto, which consists of selected material from Parkman's histories. This material has been so arranged as "to present a succinct and continuous narrative" of events in early America, and the passages thus placed in order number between seventy and eighty, with such editorial interpolations, always plainly indicated, as are required for connecting links. There are many illustrations and maps, and the volume will serve not only for consecutive reading but also for use as a valuable handbook.

MR. FISKE'S LAST VOLUME OF HISTORY.

No tribute to the work of Francis Parkman can be of greater significance than that which was paid by the late John Fiske. After describing the various traits required in the making of an historian, he writes thus: "In Parkman this rare union of qualities was realized in a greater degree than in any other American historian. Indeed, I doubt if the nineteenth century can show in any part of the world another historian quite his equal in respect of such a union." It is interesting to notice that both these men conceived projects of daring dimensions and filled in certain parts of their outlines in somewhat the same order. After finishing the story of Frontenac, Parkman passed over to the later period of Wolfe and Montcalm, and then came his volume on the fifty years of conflict intervening. Mr. Fiske's last volume, *New France and New England*, just published, is also a return to an intermediate period between his colonial histories and his works on the beginnings of the Republic. It was given to both writers to produce a final unity in the series of remarkable studies for which their own and succeeding generations will hold them in grateful memory. The new volume from Mr. Fiske is the one which he referred to in anticipation some three years ago. The brilliant writer has gone hence, but his promise is fulfilled, save for an unfinished chapter, which has been completed by others in accordance with his notes. Throughout the book the writer's well-known charm is as potent as of old. The reader follows with intense interest the masterly contrast between the English colonies, huddled in a narrow strip along the seaboard, and the ominous claims of the French, the outposts of whose region of magnificent distances lay more than a thousand miles inland.

WELL-MADE BOOKS.

Any deed that is honest and thorough deserves high praise. To be soldier and deal a fine stroke, to be historian and search lost facts till they be found,—such things win laurels. Nor is it less true that choice workmanship in the printing of a book has rightful claim to renown. The publications of Mr. Thomas P. Mosher of Portland, Maine, appeal directly to the instinct of sheer admiration. Here are volumes to be handled fondly. The genuine hand-made paper, the clearness and beauty of print, the sign of conscience and high art in every detail,—it all touches one's centre of feeling. Mr. Mosher does little or no advertising aside from his own catalogue. His work does not require it, since recognition is inevitable, and, to add to the widespread gratification which his service gives, the prices involved are surprisingly reasonable. Many of these publications are reprints of privately printed books, or of scarce editions, and the choice is always made with a care to the grouping of such material for a definite end. This theory of selection in accordance with a central purpose determines the choice, also, of the productions, both famous and less known, that are included in the "Old World Series," the "Brocade Series," and other groups. All these books bespeak permanence for themselves, including also "The Bibelot," which, though a monthly periodical, has nothing of an ephemeral nature.

CHRONICLES OF SPIRITUAL EXPERIENCE.

Among Mr. Mosher's most recent publications are two little volumes of essays, printed on Japan vellum. One is a collection of three papers by the late Richard Jefferies, the first of which, *Nature and Eternity*, gives title to the book. These essays, which appeared six or seven years ago in "Longman's Magazine," are the last contributions from the much beloved English writer whose hunger of heart and mind opened to him such abounding possibilities in nature. The other volume, *By Sundown Shores*, by Fiona Macleod, includes eight short papers, chiefly of Gaelic life and legend. They are powerful in their hold, particularly "The Sea-madness." In the last paper, "Earth, Fire and Water," there is an interesting account of the ancient rite of taking a child immediately after birth and touching its brow to the earth. "This old, pagan, sacramental earth-rite," says the author, "is, certainly, beautiful. How could one better be pleased, on coming into life, than to have the kiss of that ancient Mother of whom we are all children? . . . I have asked often, in many parts of the Highlands and Islands, for what is known of this rite, when and where practiced, and what meaning it bears. . . . I am convinced that the Earth-Blessing is more ancient than the western migration of the Celtic peoples." These two volumes are in limited editions of less than five hundred copies each, and this is true also of *Fragilia Labilia*, by John Addington Symonds, which is a collection of poems privately printed in 1884 for the author's own use, and nowhere to be found among his other published works. The fine quality of the man shows itself here as if in presence of chosen friends.

"This incommunicable ache
Deep in the marrow of my mind"

of which he writes, and which is easily understood by many, is the dominant note.

LITERATURE PRIVATELY PRINTED.

The writer of "Literary Comment" is of the opinion that there exists in the world a considerable amount of high-grade literary production that does not pass through the more conventional channels of publication. Now and then one gets a glimpse of it in the form of privately printed books such as are intended for a small circle of readers. Many attempts of this nature, no doubt, are scarce worth paper; but, as in case of "*Fragilia Labilia*," there are significant exceptions. In a thin volume of verse by Gertrude Baldwin, issued for a few friends, a poem on "The Desert" begins in this way:

"Forever the torrid sand drifts by,
Like the hour-glass of eternity;
While the sun burns on, and stabs the man
Who staggers along by his caravan."

The little book chanced by, and was gone, but the mind retains these vivid, penetrating lines, and sets to wondering how much verse of a similar quality travels the byways rather than the thoroughfares. It is a reminder, too, of the fact that, with the vast outpour of public print now deluging the mart, there is naturally a growing welcome for books of individual flavor and restricted notoriety.

THE SEARCH FOR HAPPINESS.

Dr. Henry Van Dyke's writings do not accommodate themselves to sharply defined groups. Roughly speaking, they consist of sermons and other distinctly religious books, poems, stories, literary studies and appreciations, narratives of open air recreation, and papers dealing with matters of national conscience; but the author's surprising variety in theme and treatment is scarcely indicated even by so extensive a list. There is decided unity, however, in it all. The human touch is always paramount. A year ago it was shown in the strong, sympathetic tales of homely tragedy among people of the Canadian wilds; this year it has come to us in the form of idealistic material that is more poetry than prose, but this later book, though partly of an allegorical nature, is none the less deeply vitalized by the principle of human hope and striving. The nine separate stories in *The Blue Flower*, as the author tells us, are "parts of the same story,—the long story which will not be perfectly told till men learn a new language,—the story of the search for happiness, which is life." It is not surprising that this book, like "The Ruling Passion," has gone into an *edition-de-luxe*. Both volumes deserve something in addition to their fame and circulation, to signalize their permanent acceptance in the heart life of a multitude of readers.

The recently published books commented on in this department of THE RECORD are as follows: *Select Translations from Old English Poetry*, Albert S. Cook and Clarence B. Tinker (The Athenæum Press); *Golden Numbers*, Kate Douglas Wiggin and Nora Archibald Smith (McClure, Phillips & Co.); *The Adventures of Captain John Smith*, E. P. Roberts (Longmans, Green & Co.); *The Struggle for a Continent*, Parkman, edited by Pelham Edgar (Little, Brown & Co.); *New France and New England*, John Fiske (The Riverside Press); *Nature and Eternity*, Richard Jefferies; *By Sundown Shores*, Fiona Macleod; *Fragilia Labilia*, John Addington Symonds (Thomas B. Mosher); *The Blue Flower*, Henry Van Dyke (Charles Scribner's Sons).

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

Since our last issue the deaths of three alumni have been reported, namely:

'40, Solomon Clark, on Dec. 7, at Chicago, Ill.

'62, William H. Barrows, on Oct. 18, at Vernon, Conn.

'76, Leverett Bradley, Jr., on Dec. 28, at Philadelphia, Pa.

We append a brief account of the career of each.

Solomon Clark was one of the oldest of the alumni, being in his 92d year, and being the last but one left of the class of 1840. He was born in Northampton, Mass., in 1811, and was graduated from Williams College in 1837. Although ordained soon after leaving the Seminary, he was not installed as pastor until 1851, his charge being at Canton, Mass. His chief pastorate was at Plainfield, Mass., where he remained thirty years. Thence he went in 1888 to Goshen, until age prevented further activity. Mr. Clark was twice married. Among his publications were important annals of the town of Northampton, Mass.

William H. Barrows was the last full graduate to survive of the class of 1862. He was born in 1830 at Mansfield, Conn., an elder brother of J. O. Barrows, '63. He was graduated from Amherst College in 1859. After leaving the Seminary he preached in Massachusetts and New Hampshire for several years before his ordination in 1868 at Lansing, Iowa. From that time he served a succession of churches in that state until compelled to retire in 1894. Even in his last years he continued to preach.

Leverett Bradley, Jr., is the first of the class of 1876 to pass away. He was born in Methuen, Mass., in 1846, and was graduated from Amherst College in 1873. Soon after completing his Seminary course he entered the ministry of the Episcopal Church, being ordained deacon in 1878 at Hartford and priest in 1879 at Boston. Before entering the ministry he was for a time private tutor in the family of Col. Colt of Hartford, and before his college course he had served in the army throughout the Civil War. In Boston he was for a year assistant to Phillips

Brooks, and was then settled for a time in Gardiner, Me. In 1884 he removed to Christ Church, Andover, Mass., and in 1888 to St. Luke's, Philadelphia, where he remained till his death. Mr. Bradley was specially active in home and city missions.

In the programme of the fall meeting of the Franklin County Conference (Mass.) we note that the sermon was by Lyman Whiting, '42, and that valuable papers were contributed by J. A. Hawley, '98, and E. D. Gaylord, '02.

Remembering that the first missionary sent out to China under the auspices of the new Yale Mission is a recent Hartford man, it is interesting to add the fact that the first missionary sent out to India under the auspices of the new Harvard Mission is Edward C. Carter, the son of Clark Carter, a Hartford graduate in 1867. Thus Hartford is brought, directly or indirectly, into a peculiar connection with these striking manifestations of Christian zeal in our two great New England universities.

Edward A. Mirick, '67, who has lately made his home at Alexandria, O., has recently been supplying the church at Cass Lake, Minn.

Ethan Curtis, '68, of Syracuse, the efficient secretary of the New York Home Missionary Society, has recently declined a call to the pastorate of St. Luke's Church in Elmira.

Gilbert A. Curtiss, '77, accepts a call to the church in West Newbury, Vt., close by W. C. Prentiss, '98.

Millard F. Hardy, '78, who for five years has served as pastor in the churches of Townshend and West Townshend, Vt., will hereafter limit his work to the latter.

Josiah Kidder, '80, after seven years' work at Bruce, S. D., returns to New England to accept the charge of the church at Alburg Springs, Vt.

The Cincinnati Union has decided to continue for another year the issue of the *The Cincinnati Congregationalist*, with Dwight M. Pratt, '80, as editor.

Among the many engagements of George A. Wilder, '80, a notable recent one was to address the Boston Ministers' meeting on Dec. 29.

Frank E. Jenkins, '81, of Atlanta, Ga., recently made a flying trip to the North on behalf of a school in which he is especially interested, stopping at Hartford on his way. Dr. Jenkins has fairly well recovered from the nervous prostration that broke in upon his many activities last year.

It is interesting to note that the Second Church in Greenwich, Conn., where Joseph H. Selden, '81, is pastor, supports as its representative on the foreign field Lewis Hodous, '00, of Foochow, China.

John Howland, '82, who with his wife has been enjoying a furlough in the United States, has returned to his important post at Guadalajara, Mexico. Mr. Howland spent a day at the Seminary early in December.

Herman P. Fisher, '83, has completed eight years of faithful service at Crookston, Minn. No church of any denomination in northern Minnesota has had less than two pastors during this period.

Pleasant Hunter, '83, although recently installed over the Second Presbyterian Church in Chicago, has been called to the pastorate of the Fourth Presbyterian Church in New York City.

At the series of interdenominational public meetings held on Nov. 17-18 at the Y. M. C. A. building in San Francisco, under the auspices of the Federation of Churches and Christian Workers of Northern and Central California, Professor Charles S. Nash, '83, of Pacific Seminary, read one of the principal papers on "The Federation Movement to Date." At the meeting of the Bay Association on December 9, at Berkeley, he opened the discussion of the same subject. During the holidays Professor Nash led one of the Bible classes held in connection with the annual ten days' Student Conference of the Y. M. C. A. for the Pacific Coast, meeting at Pacific Grove.

President A. T. Perry, '85, of Marietta College, is another apostle of Church Federation. On Dec. 4 he made an address on "The Need of Federation in City Evangelization" at the first annual meeting at Columbus of the Ohio Federation, in the founding of which he was one of the active agents.

W. W. Scudder, '85, continues to demonstrate his efficiency as Home Missionary Superintendent for Washington. In a year and a half he has watched over the organization of sixteen new churches, the reopening of twelve abandoned enterprises, the building of twenty-four church edifices and twelve parsonages, and the employment of seventy-nine missionaries in nearly twice as many places.

Among the speakers at the fall meeting of the Hampshire County Conference (Mass.) were Secretary James L. Barton, '85, and S. A. Barrett, '87.

John Barstow, '87, who has been laid aside by ill health for some time, has recently been able to undertake service for three months as supply at Manchester, Vt.

The Dane Street Church of Beverly, Mass., where Edwin H. Byington, '87, is pastor, lately celebrated with great enthusiasm its centennial anniversary. Among the notable features in the series of meetings were the dedication of a new parsonage, the gift of one of the older members of the church, and the rendering of a cantata, the text of which was by Mr. Byington and the music by Harry Rowe Shelley, the well-known New York organist and composer.

At the December meeting of the Connecticut Congregational Club at Hartford Wallace Nutting, '89, of Providence, gave an address on "The Religious Significance of Physical Progress."

A memorial tablet to Leigh B. Maxwell, '91, is to be erected in the First Church at Savannah, Ga., where he was the beloved pastor for ten years.

On successive Sunday evenings in November and December, Frank N. Merriam, '91, of Turner's Falls, Mass., preached on topics like Religion and Recreation, Religion and Business, Religion and Education, Religion and Government, and Religion and History.

Albert H. Plumb, Jr. (spec. '91-2), has accepted a call from Clarendon, Vt., to Gill, Mass.

We have received a most interesting New Year's circular letter from S. V. Karmarkar, '92, giving an account of the manifold good works in which he and his accomplished wife are engaged. What amounts to his parish includes about 200,000 people. No wonder he longs for at least one assistant! In the fall Mr. Karmarkar gave a course of lectures in the Ahmednager Seminary on the Gospel of John. He maintains open-air meetings at four points, has established two schools in the suburbs, is indefatigable in the distribution of tracts and other printed matter, superintends careful colporteur work, and has seven famine orphans to care for. Naturally he feels sorely the need of funds to prosecute and extend his work.

Harry A. Cotton (grad. '93-4), after a year or two of work at Amity, Mo., has accepted the pastorate at Iberia in the same state.

The wife of William A. Bacon, '95, was taken seriously ill while they were on their wedding tour in England, and his absence from his church in Springfield, Mass., is therefore greatly prolonged. J. L. Kilbon, '89, continues to act as supply.

Edward N. Billings, '95, after working for two years at Londonderry, Vt., has accepted a call to the church at Chepachet, R. I.

Gilbert H. Batcheler, '97, declines a call to leave his church in West Newfield, Me.

Jesse Buswell, '98, of Pecatonica, Ill., has been called to the church at Glenwood, Minn.

Arthur H. Pingree, '98, was installed over the First Church of Norwood, Mass., on Nov. 13, Professor Merriam taking part in the services.

James A. Lytle, '99, has accepted a call to the church in Bethlehem, N. H., and is already at work.

Frank A. Lombard, '99, who has been teaching since his graduation at the Doshisha in Japan, is soon to return to this country for a year, after which he is under appointment to begin permanent work under the American Board in Japan.

C. Burnell Olds, '99, who has been pastor at Buffalo Center, Iowa, for a year, is also under appointment from the American Board for the Japan Mission.

Alfred H. Birch, '00, has spent two years in careful work with the new Methodist Church at Bantam, Conn., during which time the church membership has steadily grown, a flourishing Sunday-school has been organized, and a comfortable church edifice erected. He now relinquishes the enterprise to other hands, and is taking time for rest at his home in Amsterdam, N. Y.

A. P. Manwell, '00, of Northbridge, Mass., was married on Jan. 14 to Miss Elizabeth F. Huston of Lynn, Mass.

Charles E. White, '00, has resigned his charge at Wilder, Vt.

John P. Garfield, '02, was ordained at Enfield, Conn., on Oct. 30, Professor Gillett, '83, preaching the sermon and F. W. Greene, '85, and O. W. Means, '87, taking part in the services. On Dec. 30 Mr. Garfield and his classmate Julia F. Owen were married at Barton, Vt.

George B. Hawkes, '02, was ordained at Canton, S. D., on Dec. 2, P. L. Curtiss, '00, joining in the services.

On Nov. 16, at the close of the annual meeting of the Georgia Convention in the First Church of Savannah, Ga., Theodore B. Lillard, '02, was ordained and installed.

Howard C. Meserve, '02, is supplying Plymouth Church, Milford, Conn., for six months.

Telephore Taisne, '02, was ordained in the French Church at Marlboro, Mass., on Nov. 25. Among those who took part was Arthur Titcomb, '88.

Paul R. Allen, who spent a part of last year in study in Hartford, was ordained as pastor at Cambridge, N. Y., on Dec. 2.

On Nov. 17-18 a small company of the younger alumni, mostly of the last three classes, met for conference at the Seminary. The meetings were called for conference and prayer in reference to the problems and spiritual needs of the young pastor. Social fellowship gave way to the more important spiritual communion, and all present returned to their work feeling that they had received fresh courage and strength to meet again the problems of the field. The evangelistic spirit pervaded all the sessions. This spirit was stimulated by helpful addresses from Professors Jacobus and Beardslee, and by free discussion with members of the Faculty.

Among the topics discussed or ideas emphasized, the following are notable: Field difficulties, the evangelistic spirit in the New England parish, ministerial plans for the year, "Your ministry will be to you what Christ is to you and what the souls of men are to you," "To arouse our churches from spiritual apathy we must give them more thorough evangelistic preaching and do a great deal of personal work," "We create atmospheres about us of formalism or of a deep, loving concern for the soul's welfare."

Seminary Annals.

CAREW LECTURES.

The students, faculty, and friends of the Seminary took a perfectly reasonable pride in the coming to Hartford of Dr. Hermann V. Hilprecht to lecture on the results of the excavations in Nippur, in view of his having declined flattering offers for his services from all over the country. The two lectures, from their interest and value, will long be remembered by the large number of persons who availed themselves of the opportunity to attend.

The lectures were delivered Nov. 20th and 21st. It was recognized that the Seminary chapel did not offer adequate accommodations for the probable audience, and accordingly Unity Hall was secured and an admission fee of fifty cents for one and seventy-five cents for the two lectures was charged. There was a large and notably cultured audience both evenings.

The series of beautiful lantern slides with which the lectures were generously illustrated formed a large factor in the interest and value of the occasion. Professor Jacobus introduced Dr. Hilprecht on his first appearance and Professor Paton on his second. Limitations of space forbid anything like a fair review of the lectures, but even were there room here for a more detailed account, it would not be possible to represent adequately the whole effect produced. The preliminary description of the geography of Nippur was interesting as bearing upon the difficulties of the task before the four expeditions. And the facts which the excavations revealed could not but be of the most absorbing interest to every listener. The life of the ancient inhabitants of Nippur arose before our minds with something of the vividness with which it must have appeared to the eager mind of this dauntless explorer when the remains of the past first lay before him. There was evidence of these ancient people's acquaintance with business methods, astronomical principles, methods of teaching arithmetic, languages, and writing, familiarity with laws of drainage, and wonderful development of jurisprudence. But a mere outline of the facts covered comes far from indicating the value of the lectures. The ready wit, interesting style, and above all devoted spirit of the speaker lent a quality which found an appreciative response in the audience.

Our General Exercises have been carried on this year under Professor Merriam's direction as usual and retain the same general character. The first exercise consisted of accounts of summer experiences. A. D. Leavitt, '03, and I. H. Raab, '04, presented various phases of work as supplies during the vacation months. Gilbert Lovell, '03, reported something of the needs of home missions as he had seen them in Wisconsin under the direction of the American Sunday-school Union. C. A. Stanley, '04, pictured life in a summer camp for boys in New Hampshire, while Claude A. Butterfield, '04, sketched in outline a trip on the bicycle through parts of England and the Continent.

On Oct. 22d the exercises consisted of a hymn-reading by S. T. Achenbach, '05, scripture reading, by S. V. R. Trowbridge, '05, and preaching by W. B. Seabury, '03.

On Oct. 29th, R. S. T. Emrick, '04, presented a piece of work in exegesis and S. W. Strayer, '03, preached a sermon.

On Nov. 12th there was an address by P. C. Walcott, '04, and W. B. Pitkin, '03, delivered a sermon.

Nov. 19th W. R. Weidman, '05, read a passage of scripture, W. L. Gelston, '05, read a hymn, and G. W. Owen preached.

Dec. 7th, C. K. Tracy, '04, gave a sketch of an Oriental locality, and I. H. Childs, '03, gave the sermon.

Dec. 14th, a devotional service, consisting of prayer by F. B. Hill, scripture reading by R. N. Fulton, and hymn reading by G. Lovell, all of the senior class. C. H. Maxwell preached.

The pleasures of tennis during these winter months have given place to the fascinations of its lineal descendant — that game euphoniouly known as "ping-pong."

The Students' Conference Society has been reorganized on a new plan. Membership is voluntary and incurs an annual fee. A certain number of absences from the meetings destroy a member's connection with the society. On Nov. 11th, Prof. Geer addressed the society on "Some Aspects of Labor." Prof. Geer's long interest in matters of social importance began with the environment of his earliest years, and it was from the standpoints of experience as well as of study that he addressed his audience. On the 25th of November the officers of the society were able to present Dr. Parker, whose paper on "Horace Bushnell as Seer and Prophet," interested an appreciative audience of the students and their guests, the members of the faculty, and friends from outside the Seminary. It requires more than the sympathy of a contemporary to present the character of a great man. In Dr. Parker's address we felt that here was a thinker who had understood another thinker, a friendship revealed which bore fruit in the perception of the secrets of a great soul pouring out its wealth upon those who could appreciate.

At the meetings of the Students' Association, this fall, much necessary, and to the average reader, uninteresting business has been transacted. At the last meeting a committee to have full charge of

the celebration of Washington's birthday was appointed consisting of Messrs. Seabury (chr.), Maxwell, Butterfield, Young, and Miss Street. The question of making some change in the conduct of evening devotions was earnestly considered.

We have recently had the pleasure of listening to Professor Macdonald and Professor Geer in our student prayer meetings. The former took the regular missionary meeting for December and spoke with his usual persuasiveness and thorough knowledge of his subject, on "The Missionary from the Standpoint of the Orientalist." Professor Geer considered those important features of the minister's work which have to do with his function as the social leader or "engineer" of the community. We congratulate the prayer meeting and missionary committees on enabling us to hear such matters presented by members of our own faculty.

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IN the present number we are glad to lay before our readers a fresh statement concerning the ideals of society by Professor Geer, the solidity and simple directness of which we are sure will be appreciated. We also supply the promised second installment of Professor Paton's syllabus for the study of the Hebrew Prophets, of which the first part appeared in our last issue, and which has already been put into enthusiastic use in the extensive Bible-study work of the students of Michigan University. To this we are specially pleased to prefix a paper by an active pastor at Ann Arbor which was written and delivered as a sermon upon the eve of the second series of lectures given in March that accompanied the introduction of this syllabus. We should add that the entire syllabus is separately published, and may be had from the Hartford Seminary Press.

IN many ways the Convention upon Religious Education held in Chicago in February was the most striking single event in our recent Christian history in America. The gathering of distinguished persons was notable, and the ability of the addresses was

on the whole conspicuous. But even more significant was the breadth of enthusiasm about the whole subject which the convention disclosed, not only among ministers and theological professors, but among leading thinkers in other educational institutions and among various classes of lay workers. It is most encouraging to realize how cordially these representatives of several denominations and of various schools of thought met in mutual concern that amid all the manifold activity of our time in the field of education the supremacy of religious topics and of a religious spirit should be exhibited and magnified. The unanimity with which the great principles of evangelical Christianity were emphasized as essential in all education is inspiring. Furthermore, we rejoice in the general conviction again and again expressed that the advancement of religious education must be sought through the patient investigation of its peculiar problems on many sides rather than by any superficial or hasty programme of agitation or even of publication. It is well that the expectation of a new scheme for Sunday-school lessons, for example, was disappointed. Much as the question of such lessons needs further definite answer, it is certain that the time for it has not yet fully come. We think that the speakers upon this subject might perhaps have gone further than they did in the statement of the things to be desired, but the instinctive avoidance of a concrete proposal of a new system was right. It is far better to study how to use better the systems that we have than to complicate matters by a rival plan. Finally, we are greatly pleased with the organization of a permanent Religious Education Association in many departments or sections, each with its own officers and central committee and all contributing to the thought and future action of the whole body. It is possible that the details of the constitution adopted may have to be modified with experience, but its general outline is promising. We hope that pastors, teachers, editors, and organizers everywhere in our Christian public will be prompt to give this new Association their sympathy and support, so that whatever it may be able to accomplish may be widely understood and become a positive power in influencing practical action.

SOCIAL IDEALS.*

Never in the history of the world were social conditions more favorable than they are at present, and it is probably true that there never was such widespread dissatisfaction with social conditions. The reasons for this dissatisfaction are complex but largely due to progress, especially unequal progress. We have not yet attained socially what we hope, and we do not know exactly what we want, only we are sure that we look for improvement over present conditions. My object will be to indicate some possible lines of progress toward an ideal condition of society. The question is, what changes are desirable and possible so as to make this world a better world? What would we do about it if we could have our way? This is too large a question for one discussion. It involves a consideration of possible progress along many lines. We might consider social ideals in the world of politics or education, but back of all this is the economic, and I select this field for our consideration.

Remember that I have not taken the highest phase of the subject. The religious base is a nobler one than the economic — so is the moral — but there must be the economic. It is not our highest and noblest work to eat and drink, and earn money and spend it. But we have to do these, then the higher things come along with them. Insisting upon the economic side of social progress as I shall does not mean for a moment that I would minimize the others. There may be a very high state of economic development and low social ideals and little social progress, but we cannot have, at least we never have had, the other — great social progress — without economic success. And I wish to insist also that economic progress does not mean getting money. It means getting and dividing and spending in the best possible way. The prosperity of all, not of a certain class.

* Lecture before The Twenty-One Club, Torrington, April 16, 1903.

While there might have been taken education or political ideals I select the economic as the one at the basis of the others. And in following this line of thought I shall take the ordinary divisions of the subject as it is treated by the economist, namely, the production, the distribution, and the consumption of wealth.

1. The production of wealth. Before society can approach the ideal there must be a vastly increased production of wealth. I make this as my first proposition. The ideal society is one having great wealth. In order to produce this it must be a society in which the largest possible use is made of the forces of nature. The question comes at once, are we not now living in a period of unparalleled production? And are we in an ideally perfect condition? In spite of the gigantic increase of production in the United States in the last generation we are only at the beginning, and the unused resources and the wastes are more conspicuous than the amount of the product.

We are the most inventive nation in the world and the Connecticut Yankee is the most inventive person in the nation, and yet the unused resources in our state are more marked than our production. To make clearer what I mean, note the unused resources along a single line. Take an instance which is still fresh and tender, the heating problem. We have been cold this winter or have paid exorbitant prices for dirty coal, mined many miles from here, laboriously brought to our doors, and then with additional labor put into our furnaces. Then we had to care for the furnace and take out ashes, while flowing through our valleys are streams which could have heated our houses many times over. They are unused. I have no question but that the streams within the limits of the state if fully utilized would heat and light our houses and furnish power for all our mills and for all that there may be here for years to come. When we understand how to transform water power to electric power with economy then that can be done. And this is so all over the country. The Mississippi flood threatens to break its banks. The Connecticut rises twenty-five feet above low water mark, and the enormous power is a danger and threat instead of a blessing, because we do not yet know how to handle it.

I never expect to see the day when the ocean steamers shall go up the Connecticut to Springfield and Holyoke, but I do hope to see the time when, by the conjoint action of the four New England states interested, the Connecticut will be a source of great power for the states as it now is on a very small scale at Holyoke and Windsor Locks, when by a proper system of storage reservoirs the spring floods of the river will mean the distribution of hundreds of thousands of horse power through the cities and towns of the Connecticut valley. This seems so far off that it is absurd, but greater things have happened in the last twenty-five years. Plans are now being made to develop thirty thousand horse power on the Housatonic at Kent. The next step will be to make the Connecticut work on its way to the Sound.

Niagara is used a little for the development of two hundred thousand horse power, but I have recently seen the statement, of course only an estimate, that the power running to waste over Niagara is equal to that of all the steam engines in the United States, and we have many streams which may be used to do the work which is now done by hand. Electric progress in the next twenty-five years if it goes on as it has in the last ten will make our wildest dreams more than realized.

Besides this there is the wind and the enormous power of the tide and the possibility of using the heat of the sun for producing power. The use of these means greater production. There will be more and more to divide as the Yankee inventor finds more ways of using these powers.

There is a second way in which we may work toward a realization of this idea of greatly increased production, that is, by doing away with useless work, by the avoidance of competition as far as this may be conducive to the best results. I do not know that any explanation of the meaning of this is necessary. If every farmer within a distance of five miles makes a trip to the post-office each day to get his mail, he is spending much time uselessly if one man could do the work just as well. If each one of the milk men, supplying a city with milk, goes all over the city to his scattered customers, he is using an amount of time which is far beyond that which would be used if each

man had a particular street in which he supplied all the customers with milk. Two rival grocers in a village where there is a place for only one is another instance of the same thing. Two manufacturers making the same kind of goods with separate plants when they could save money by combining, is another. We are now at the beginning of a period of combination. Just at the beginning of it, I hope. It has its disadvantages. The little shop in the isolated village is shut up and there is the combination in the great centers. This is natural and proper and must go on till useless expenses are cut off. The one justification for the trust is in the reduction of waste, thus insuring greater production with the same or less expenditure of effort. I hope to see combinations go on till waste is in this way avoided to the limit of possibility. It is one of the social ideals most devoutly to be looked for. Increased civilization depends upon a larger production, and this is one of the ways in which the larger production can come. The savings which may be made are enormous.

We have these two social ideals in production: First, the vast increase in the amount produced by the use of unused forces of nature; second, a vast increase by abolition of waste through competition and useless work. A third ideal is the reduction of the amount of drudgery.

A social uplift can only come when there is a reduction in the amount of drudgery. The people who are compelled to spend all their time in providing for the necessities of life cannot be a progressive people. There may be in such a people democracy and equality, which are good, but this does not generally exist, because there are some who, through their shrewdness, gain some advantage over their fellows and make them their slaves. Then there is a possibility of progress for these who have made slaves of their fellow-men. They have others to do their drudgery for them, and they are free for the enjoyment of intellectual life. This is so true that Aristotle only voices the sentiment of antiquity when he said that there must be command and obedience; that the division between the subject and ruling race is a natural one. He described the slave as an animated tool, and said that willing subordination was

best for the slave. In his opinion the main thing was the existence of a cultured, leisure, upper class, and the slave class made this possible.

It seemed natural that there should be a slave and free class in order that there might be progress. Aristotle's statement was at least half true, there must be slavery to reduce drudgery, only it should be the slavery of the forces of nature, and not of the man of flesh and blood. What he really meant was that men could not progress if they were compelled to spend their time in doing menial work, and that it was better to have a few men free from drudgery at the expense of the rest. Our ideal today is the equal freedom of all from drudgery, because we are getting the work done by the use of the forces of nature. The ideal is no longer the elevation of a few at the expense of the many, but the elevation of all by using the now unused natural forces and by the reduction of waste. As leisure came to the Greek slaveholder in the time of Aristotle so in the future it will come to all because we are using the forces of nature. I make this then one of the ideals for which we are striving, the reduction of drudgery.

But it does not mean the abolition of work. The worst punishment possible to inflict upon a human being is to circumstance him so that there is nothing that he can do. Brain and body soon give out under the strain. The primal curse was that man should do work that was disagreeable to him. Thorns and thistles came up where he expected corn and vines, and he had to go through the disagreeable work of pulling them up and rooting them out. The curse was in the drudgery of doing what was hard and difficult, and the knowledge that he must keep at disagreeable work or starve. Happy is the man who is doing the work he likes to do. He does not care how much there is of it or how much of his time he gives to it. It is his life and he would be lost without it. It is not a drudgery but a delight to him. Harnessing nature will make it possible largely to free more men from drudgery because that is the kind of work which nature is ready to do. Work is not drudgery if it is something you would rather do than not. Use of the forces of nature will make it possible to greatly reduce the number of

hours' labor for those who are doing the dirty and undesirable work for us.

Drudgery is part of the primitive curse, and we lift it as we get back into harmony with nature. Nature is just waiting to be used. There are some who say blessed be drudgery. I do not know just where the blessedness comes, unless it is in its disciplining power and in the consciousness that you are doing the disagreeable work which otherwise someone else would do. But there is no blessedness in the system which makes a human being do the work which might better be done by some natural power. But I do not believe in the blessedness of drudgery. I should like to drop out of my life all the drudgery that is coming to me, and I should be willing to forego the blessing. The trouble is now we like to put the drudgery off upon someone else — that is why we have servant girls in our kitchens, or would if we could afford it. The reduction of drudgery is not shoving it off upon someone else because you can afford it.

I think of the curse of drudgery as I recall the men with whom I have worked — "What time is it?" "It is most quitting time." "What time is it now?" "It is 'most six?" "How much longer before we shut down?" Blessed be drudgery? Perhaps so. I say cursed be drudgery, and the faster we eliminate it the better for the world.

There is nothing more pathetic in my experience with workmen than these questions. They are the oft-repeated questions, especially with unskilled laborers. They take no interest in their work. They do not see their place in the organization of the affairs of man, or how their work has anything to do with it. They work so many hours to get so many dollars, and there their interest stops. The hours drag for them, and they know there will be the same experience tomorrow and the next day, if they do not lose their jobs.

2. Our first social ideal then is much increased production. But the present great increase has not brought about an ideal condition by any means. A second social ideal is a better division of the product of industry. If a few get the advantage which comes from the improvement, then we are not much beyond the condition of the old Greek world when the improve-

ments went to the few slaveholders. This is the great question before us at the present time. It is the question at issue in nearly every strike—one party or the other, generally the working man, feels that he is not getting his share. It is not enough to tell him that he is better off than his ancestors were a thousand years ago. He wishes to participate in the general wealth more than he does. He sees men and women enjoying wealth they have never earned. He sees inventions without number coming in and apparently a small number getting the benefit of the inventions.

Two suggestions might be made of the way in which this division could be made. Let the man be paid according to his value to society. There are today two classes which are now getting more than their share. These two are the tramp and the idle rich. They are both getting more than they deserve, because they are getting a living with no proper return to society. We would all agree to that in regard to the tramp, whose principal value to society seems to be his use to the cartoonist of the funny papers, who would feel lost without his hobo with the battered tomato can. There would be more doubts in your minds in regard to the class I have designated as the idle rich. I mean now the person who has money, generally by inheritance, and lives solely for the enjoyment of that, without a thought of any one beyond himself or his immediate family. Do not understand that this includes all rich. Helen Gould is rich by inheritance, but is far from idle or useless. Theodore Roosevelt was born to wealth, so that he might have concentrated his attention on the proper shade of his gloves and neckties and have done nothing else, but he has made himself immensely useful. When a man inherits wealth it simply means that he is paid in advance for his work in the world.

At least one element in an ideal division would be the distribution of wealth according to usefulness. The man who by his superior business ability builds up an industry in a place ought to have more than the mere day laborer, because his value to society is greater. The man who invents a machine ought to have a greater compensation than the man who can run it,

because the former has contributed more to the welfare of society than the latter.

There is a rough approximation to this now in the larger rewards coming to the manufacturer than the workman and to the inventor than to the common laborer, but they are only approximate, and the evil comes when so many are enjoying what they have never earned and for which they are giving no adequate return to society. Another principle which must be considered in any ideal distribution of wealth is that each man shall have what he needs. With some men the ideal of distribution is equality, as though the need of every man was the same. This is not so. The needs of the ignorant laborer are not the same as those of the president of the United States. The latter, because of the character and amount of work which he must do, has needs far beyond the former. The president must have some one to wait on him in every way possible to economize his time. He could cut his own wood, but it is better for society that he be able to hire some one to do it for him so that he can give his time to other work.

There is a certain minimum which every man needs, and that minimum increases every year with the general elevation of the standard of life. What were the luxuries of one generation become the comforts of the next and the necessities of the next. They become actual needs. A man needs what will fit him for the work which he is to do. The physician needs his training and library. The workman needs anything which will better fit him for his work, whether it is tools or education or suitable home.

According to this principle there would be inequality and perhaps great inequality in distribution, because there would be great inequality in the value of different men to society as well as a great difference in the needs which different men have. It is my opinion that we are approaching a better distribution of wealth. The workingmen were never so intelligent as they are today. We have not to go back very far before we find the workman the slave owned absolutely by his employer. The employer today is more ready than ever before to listen to any reasonable demands of his workmen. I say this in spite of the

serious labor difficulties which we have had in our country in the past year, and still have. I believe the time is coming when these will be settled by mutual concession of employers and employed. As to the other classes, the tramp question is one which can be handled with comparative ease. If it should be established as a law everywhere that a man should not eat unless he worked, the tramp would quickly disappear. The problem of the idle rich — the man who is taxing society without giving any return and is thus getting a share in the distribution of wealth which he has not earned — this problem is a harder one. This peculiar parasite is a result of a bygone condition in which the feudal lord was the protector of those who were on his lands, and in that way was giving some return for what his serfs paid him. Then with the establishment of the national instead of the feudal system the lord found his occupation gone while still getting his income. He was a member of the aristocracy. He did not have to work for a living, and was honored because of his ancient family. This occurs in the landed aristocracy of the old country and in our own, where there has been inherited wealth.

This will die hard, and only when men see that the strenuous life is the only one worth living. Under an ideal condition there would be greater wealth than at present, but more fairly divided. There would still be far from an equality in distribution, but a division according to each man's service to society and his needs. With the larger production and the better distribution the ideal social state will not be realized without a third improvement — an improved use of wealth.

3. Men would not care for a larger income or for a larger share of the social income if they did not wish to use it, and yet strangely enough, this is the part of political economy which has been most neglected by writers on the subject. There is not yet a satisfactory work on luxury in the English language, or as far as I know in any language. What are the ideals before us in regard to expenditure?

It may seem inconsistent when I spoke of a larger production to present now a simpler private economic life as one of the social ideals. This is something which can be attempted with-

out waiting for the others. There may be more naturalness in private life. There are people whose ideal of life is the dance or theater every night in the week. But John Muir would get more enjoyment out of a Sierra sunset than the summer resort person would out of the most brilliant social function, and so could all of us if we were trained to it. Those who get the most good and enjoyment out of a summer vacation are those who do it in the simplest way, not caring particularly for style but much for comfort. And so in matters of dress — every one should strive to be well dressed, and yet to what an absurdity we carry it. The hat must be just the particular shape and color or there is trouble. We do not seek the shape or color which may be most becoming, but what everybody is wearing. There is a great amount of fret and worry over matters of this kind. I do not mean a duller or meaner life by the simpler one, but rather a richer and fuller one — doing and being what it is worth while to do and be, and we shall generally find that these are very simple. This will mean less private expenditure. It will probably mean a country life relieved of its isolation and dullness. The time is coming when the Hartford or New Haven man can live in the Litchfield hills and reach his office as quickly and conveniently as he now does from a near suburb — electric progress for the next generation like that of the past will bring that about, and we have every reason to expect it. For business reasons men now live in cities. No sensible man would do it if he could help it, but he has to be near his work. A country life, free from its isolation, loneliness, and inconveniences, is the normal and ideal life to which we are coming. This is not a return to country life, but an advance in country life.

With increased production and better distribution there will be the possibility of the richer public life. We need to think more of the greatest good to the greatest number. A beautiful painting gives pleasure to the one man who owns it and his friends. In a public gallery it gives pleasure to a multitude. The private library gives pleasure to the owner, the public to the multitude. We are accustomed to wait for the library building and the endowment till the rich man dies, and he gives it to

us. At the present time that may be necessary because of the vast differences in the distribution of wealth. Remember that my suggestions here are consecutive—larger production, better distribution, and *then* a larger public expenditure. At present a larger public expenditure through taxation would be unjust. But the time is coming, we hope, when men will be able to get what they want through liberal taxation of themselves rather than accepting as a gratuity. Larger public expenditure means better schools. There is not a city or town in Connecticut but could with advantage double its regular school appropriation if it had the money to spare. We need better paid teachers, and that would soon mean better teachers. And so the street system of every Connecticut city and the park system of every great city or every growing city need improvement. There will come the time when we shall appreciate the value of these and be able to pay for them.

It is a delight to me to notice the way in which men are coming to an appreciation of the beauty of giving to the public what they might keep to themselves. There are not so many front fences and division walls as there were. The high fence and hedge shutting out the view are things of the past. It is my daily privilege to ride in the electric cars the length of Farmington Avenue, Hartford, and from the middle of April to the middle of October the ride is a continued feast. The well kept lawns and flowering plants and shrubs are a delight—it is like a flower garden three miles long. It represents an annual expenditure of thousands of dollars on that street alone. The owners might have raised cabbages on their front lawns and made more money, or they might have had just as beautiful grounds and shut out the view with board fences, but they do neither. They plant beautiful flowers and care for beautiful grounds and they pay the bills, and the public has the benefit and nothing of the bother. The public gets every particle of benefit for it which comes to the owners. This is what may be called luxury of a semipublic nature. This expenditure by men in comfortable circumstances for the benefit of the public is one of the promises of a better day.

While I have been presenting these social ideals of a greatly

increased and improved production, a better distribution and a wise use of wealth, it has occurred to some of you that these are some of the ideals of the socialists, and this is true. We have no quarrel with some of the ideals of socialism, but we differ as to the method of accomplishing these ideals. We need the individual initiative and the freedom of the present competitive system as well as the ideals of brotherhood which we have in socialism. We believe that this combination is possible as we see more and more that the highest good of one lies in the advance of all, and that this world may be a much better world when each one looks not on his own things but also on the things of others.

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THE RELIGIOUS VALUE OF THE HEBREW PROPHETS.

It is well known that the Bible, and especially the Old Testament, is not read and studied these days in precisely the same way as in some other times. It is often charged against the average Christian man that he does not read the Bible so much as his forefathers did—and this charge is probably justified. When he does read it he usually confines himself to the New Testament, or, in the Old Testament, to the books of Psalms, Proverbs, and a few chapters selected from Ecclesiastes and Isaiah. These passages in the Old Testament he reads for their practical wisdom, their devotional spirit, or their literary value. As to the Old Testament at large he cares little and knows less. A Christian minister told me not a year ago that he had no particular interest in the Old Testament.

There are various reasons for this state of mind. People have begun to see that different portions of the Bible do not stand upon the same level. They have given up the idea that a word from the book of Esther is as good as a word from the gospel of Mark. They distinguish. They set the later and more developed above the earlier and the more rudimentary. They think of the Old Testament as merely leading up to the New. And having the New, why is it not better to go directly to that and not be forever climbing over and over again the stairs that lead up to it? . . . There is also a different feeling as to the place of the Bible in religion. God is revealed in the Bible, but he is also revealed outside of it. Nobody can make it quite clear to himself, nowadays, that his salvation, or that of his friends, depends upon the interpretation of particular passages from the Scriptures. Eternal life cannot hang upon the character of an antique document. The worship of God in spirit and in truth must be independent of history and literature, and must be within the grasp of every sincere and devout soul,

irrespective of books and learning. . . . Besides all this, there is a vague notion that the opinions of scholars have been rapidly changing concerning the Old Testament; that the subject is in a state of confusion; and that to have an intelligent opinion upon it is beyond the time and skill of the average Christian man. . . . All these things—and others, no doubt—have conspired to rob the Hebrew Scriptures of the honor which they formerly held.

I wish to answer, in as simple and plain a manner as possible, the question, Why should the modern Christian man study the Old Testament? What is the value of it for the religious life of today?

Let it be frankly acknowledged at the outset that the old point of view is abandoned. Not “ought to be abandoned,” I say, but *is* abandoned. Under the influence of the older views of the Old Testament, people have actually stopped reading it—except in spots, as I said a moment ago. It will not bring people back to the study of it, merely to reiterate the oft-repeated statement that this ancient book is the “word of God” and is to be revered and studied as such. There are too many words of God these days that are clear and plain and modern for a man to spend his time in the obscurities of ancient documents like these, unless he can see a reason for it. Is there any reason for it, and what is it?

Various answers might undoubtedly be given to this question. I give one which is inclusive of all that can be given, when I say that this Old Testament should be read and studied because it is one of the two or three most important chapters in the history of religion that have ever been written.

The time has come when people do not attempt to understand anything apart from its origin and its history. The first question to be asked is, Where did it come from? and, Through what stages has it come to its present position? The historical method now dominates everywhere.

A great deal of our difficulty always arises from lack of historical knowledge and perspective. When a man rails at the Christian Church and thinks it might just as well be an entirely different institution from what it is, it simply shows that he does

not know where the Christian Church started, nor what it has come through. When a man speaks of trades unions as if they were a curse to industrial society and a menace to public welfare, it merely indicates that he has not read the history of them. Why do our legislators repeat the blunders from which other nations have repented years ago? Because they do not know the history of legislation. Why do the same fads and crazes which have already lived a dozen lives, appear again in our own generation? Because people do not know their history. Whoever looks at anything only as it appears now, sees but a single cross-section of it. He is like a man who looks at a procession through one small peep-hole. Each man as he passes he can see; but where the whole thing came from, or where it is going, or what it is all about, he cannot see. He can pronounce his verdict, favorable or unfavorable, upon isolated items; but a consistent and comprehensive idea of the whole he certainly cannot have.

All this is just as true of religion as it is of anything else. Where did the Christian church come from? Where did we get these creeds which we recite — or refuse to recite? Who made these doctrines which we are expected to hold? If we merely knew the family history of the religious ideas and institutions of today, we should be rid at once of a great deal of foolish hostility toward religion and of a foolish defense of it which is more fatal than hostility. The great fact is — and it is a fact of tremendous significance — that religion is like everything else; it has had a history; and the best way — indeed one might almost say the only way — to have any large understanding of it, is to know what its history has been.

Now, the Old Testament, as I said, is one of the two or three most important chapters in the history of religion that have ever been written. It takes religion at a time when every tribe had its own god, and Israel like the rest, and follows it down to the days of monotheism. It takes religion at a time when it served as a bond of union among those who stood within a small circle, but a cause of suspicion and hatred to everyone who stood outside, and brings it down to a bond of universal brotherhood. It traces the course of the conflict which is not yet over, between

the religion of the priest and the religion of the prophet; between the religion of form and ritual and ceremony, of the host and the candelabra, and the religion of spirit and truth and character. It traces the conflict which is also yet with us, between the religion of the thoughtful, studious man and the religion of the careless, custom-following populace. It follows the fortunes of the everlasting struggle between conservatism and progress — between the exclusiveness of Ezra and the universalism of Jonah. It takes religion at the stage of human sacrifice, and brings it down to Micah's declaration that justice, kindness, and humility are the essence of it. Whatever has been accomplished in religion since, no stage of its progress can ever outrank in importance this stage covered by the Old Testament.

What is this religious history good for? It is good in precisely the same way as any history is. It is of no particular value if you merely commit to memory its isolated details. It is just as important to know the year in which Jerusalem fell as it is to know the year in which Constantinople fell — and no more so. There is as much spiritual profit in knowing the list of kings of Judah and Israel as in knowing the list of the kings of England — and no more. It is the connection of events, the progress in religious ideas and practices, the great onward march of the human mind and heart underneath the outward details of the history — that is important. And why is this important? For the same reason that any history is. What is industrial history good for? To steer us away from the pitfalls into which men of other times have stumbled. What is political history good for? To show us the path to national honor and greatness. The history of religious development is good for the light it throws upon the religion of the present. Tolerance, breadth of vision, hope for the future, assurance in the present, appreciation of the great world-forces that move the human heart to better issues — are all born of an understanding of the past. Two-thirds of all the foolish and harmful notions that cling to the Christian religion would be dispelled in an instant if men knew the road over which the spirit of man has traveled.

Every one of these errors and absurdities is anchored in a false conception of what God has done in the past.

If we consider two or three of the questions that may be settled by a study of the Old Testament, we shall find that these questions are among the most fundamental that can be asked. The most fundamental of all religious questions is, What sort of Being is God? Where does he dwell? How does he act? What does he want of us? How does he communicate with us? What can he do for us? Get a satisfactory answer to these questions, and your religion rests upon a permanent and solid basis. All differences in religious belief and practice spring ultimately from different conceptions of God. This is the one fundamental thing.

There are various ways by which a man may arrive at an adequate, or at least a noble and worthy idea of God. A man may come at it from the study of philosophy, or from the study of science, or by the analysis of his own consciousness. But altogether the best way that I know of is by the study of the Hebrew Prophets. Let a man go into this study asking himself a few simple questions: What message did these men deliver? How did they get this message? Was it a real communication from God? How did they know it was? What did they mean when they said the "word of the Lord came to them," and what sort of word was it that came? Let a man follow these simple questions to a satisfactory answer. Brushing aside mere forms of speech, let him find out, in what relation these men actually stood to God; what God said to them and how he said it; and all these questions about how God communicates with his children, and what he does for them, will be answered. We shall know whether God can speak to us or not, and in what manner; we shall know how the truth of God is to be found, when we have answered these questions about the Hebrew Prophets. It is a mistake to suppose that the value of studying the Hebrew Prophets is to find out what God said to some other age; that is not important: the chief value is to show in what way God speaks to any and every age, and thus to learn whether we too may stand in that living connection and communion with him in which the prophet lived. The real result of a study of the Prophets is to make God real to us of today.

We may come out at this same place by another route. One of the most important religious questions is the question of religious authority. What shall a man believe about God and himself, about this world and the next? Shall he believe what approves itself to his reason and his conscience, or shall he believe what has been handed down by some institution or written in some ancient literature? Is there some one who can tell him what to believe, or must he find out the truth for himself? Has God made such a revelation of himself to some earlier age that all we need to do is to read it and believe it? What is the ultimate proof of the truth of a religious proposition? Is it dream, vision, second-sight, miracle; or is it common sense, moral judgment, reason? Have there been only a few men who have had the power to discover religious truth, and distinguish it from error, or can every man do this for himself? This whole question lies beneath the religious faith of every man. What can give him light on it? A study of the Hebrew Prophets.

Or you may ask the question of inspiration. What is inspiration, something mechanical, miraculous, spasmodic, unpredictable, restricted to a line of men who lived in Judea between the eighth century before Christ and the second century after him; or is it a thing natural, spiritual, and universal? Can every man lay claim to inspiration so far as he sees the truth, and is there or is there not, beyond this, a sort of inspiration which God has granted only to a few? Where is a man to look for the truth of God? In one literature, in the life of one people, or in all literature and in all life, so far as they manifestly bear the mark of the spirit of God?

These questions, as you cannot but observe, are not trivial. They are not the questions of a day. They are not questions of the schoolroom. They are fundamental. They are the questions that underlie and determine the religious faith of thinking men. Like all fundamental religious questions, they run back into our first question: What sort of person is God, and what relation does he sustain to men? Answer this question, and you have all the fundamental questions of religion answered. It would be easy enough for me to tell you what I think about all these questions. It would be easy enough for you to find out

what other men think. But that is of no use to you. You want to answer these questions for yourselves. And the best way that I know of to answer them is by a study of the Hebrew Prophets.

Perhaps you think I exaggerate all this. Not at all. The reason all these questions can be answered by a study of the Hebrew Prophets is a very simple one. Here are messages which, upon any theory or upon no theory, have come from God. Find out how these men got these messages and you have found out how God speaks to men; and there is the question of inspiration, or revelation, or whatever you prefer to call it, answered. Here are men who speak with authority — "Thus saith the Lord." Find out their ground of assurance, and you have settled the question of religious authority. Here are men in whose writings is mirrored the passage of religion from a bloody and superstitious ritualism to an ethical monotheism which has never been surpassed or outgrown. Find out how this passage was accomplished — what actually happened, to make this wonderful history — and you will know how God does things.

I would even go so far as to say that not only can these questions be answered by a study of the prophets, but there is no other part of the Bible from which they can be answered so directly and so well. For the purpose of showing how God communicates his truth and makes known his will to men, this part of the Old Testament must be placed above the New. We have so set Christ off from the rest of mankind in a compartment of his own, and magnified the difference between him and all other men; the workings of his mind are so hidden from us by the clouds of mystery and miracle that surround him, that it is very hard for a plain man at least to argue from Christ to himself. He can read what Jesus said about God, and it will appeal to him as wonderfully and beautifully true; but he cannot imagine himself standing in the same relation toward God in which Jesus stood. But the Hebrew Prophets stand out human like the rest of us; men with tempers and weaknesses — men who made mistakes and corrected them, and were frail and fallible like people at large. Into the minds of these men we CAN enter; and through them we may learn how we too may dwell with the

living God. There can be no greater mistake than to suppose that a study of these prophets, merely because they lived twenty-five hundred years ago, is a study remote from the practical interests of the Christianity of today. Nothing could be nearer to it. Nothing can throw a more direct light upon the questions which are now and always fundamental in religion.

"But not every man," you will tell me, "can be a specialist in the study of the Old Testament." Very true; nor is there any reason why he should be, or why he should care to be. The study of the prophets gives rise to many critical questions, such as the age and authorship of various documents. These questions can be settled only by the patient investigation of years. This work must be done by specialists. But every man must believe in God for himself; and he must have his own idea of God before belief in him can mean much. This idea of God he cannot get, either from the Hebrew Prophets or from anywhere else, in an hour or a day or a week; there is no short-cut to an acquaintance with the Infinite. But if religion is to be real to a man, he must get it somewhere, and he must get it for himself. Here is the mine; and whoever will dig in it shall certainly find the truth.

But is all this *necessary*? That depends upon what you mean by "necessary." A man may have religion and enjoy it and be made a good man by it, without knowing anything about the Hebrew Prophets, or without so much as stopping to define to himself what he thinks about God. Intelligence is not the only factor in religion, any more than it is in life generally. But after all, it is a pretty important factor in everything, and perhaps more important in religion than in anything else. There is no premium upon ignorance anywhere; and especially not in the spiritual world. The same conviction that declares that God is goodness, declares also that he is wisdom and truth. What is truth for the intellect is motive and inspiration to the spirit. From ideas about God which have cost us nothing we cannot expect much. But as we come more and more to know him as he is, we shall both know how, and be able, to serve him more nearly as we should.

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THE PROPHETS OF ISRAEL AND THEIR WRITINGS.

OUTLINE OF A COURSE OF STUDY FOR ADVANCED CLASSES.

PART II. FROM AMOS TO THE FALL OF BABYLON.*

LESSON I.

AMOS AND HIS TIMES.

a. The times of the prophet Amos.

806-805 B. C. Ramman-nirari (Adad-nirari), king of Assyria, at war with Arpad and 'Azaz. Benhadad III. severely defeated. Jehoahaz, delivered from Syrians, pays tribute to Assyria: SmiE. 61; KB. i. 209; KB. i. 191¹¹⁻²¹; Har. 51; 2Ki. 13⁴⁵.

See Cor. 119-120, 122; EBi. Art. "Jehoahaz." "Assyria." HDB. Art. "Assyria"; Goo. 204, 216-217, 221; Hog. 96; Ken. 74-75; McC. i. 295-302; Kit. ii. 294; Mas. 99-102; Ptn. 221; Pri. 157-158; Rog. ii. 96; Say. 399; Sch. i. 203-208.

804-783. Campaigns of Ramman-nirari mainly toward the east and the north: SmiE. 61-62; KB. i. 209. Israel and Judah free from invasion of Syrians or Assyrians.

See Cor. 120; Goo. 204; Mas. 102; Rog. ii. 97.

799. Jehoash king of Israel: 2Ki. 13⁹⁻¹⁰.

See EBi. and HDB. Art. "Jehoash"; Kit. ii. 294; Ptn. 222.

798. Amaziah king of Judah: 2Ki. 12²⁰⁻²¹ 14¹⁻⁶ 2Chr. 24²⁵⁻²⁵⁴. Elisha's prophecy to Jehoash: 2Ki. 13¹⁴⁻¹⁹.

See EBi. and HDB. Art. "Amaziah"; Ken. 122; Mas. 123.

797. Israel invaded by Moabites: 2Ki. 13²⁰⁻²¹.

796-793. Jehoash defeats Benhadad thrice and recovers cities: 2Ki. 13²⁵.

See Ken. 75; Kit. ii. 294.

792. Amaziah conquers Edom: 2Ki. 14⁷ 2Chr. 25⁵⁻¹⁶.

See Ken. 123; McC. i. 301; Mas. 123; Ptn. 222.

* For list of books referred to and chronological tables, see close of article.

791. Amaziah defeated by Jehoash, Judah made a vassal of Israel: 2Ki. 14⁸⁻¹⁴ 13¹² 14¹⁵ 2Chr. 25¹⁷⁻²⁴.

See Cor. 120-121; Ken. 75, 124; McC. i. 307; Kit. ii. 294; Mas. 123; Ptn. 223.

790. Amaziah slain. Azariah (Uzziah) king of Judah: 2Ki. 14¹⁸⁻²¹ 15¹⁻⁴ 2Chr. 25^{26-26¹}.

See Cor. 121; EBi. and HDB. Art. "Uzziah"; Ken. 124; Ptn. 223.

784. Jeroboam II. king of Israel: 2Ki. 14²³⁻²⁴.

See Cor. 122; EBi. Art. "Jeroboam"; McC. i. 308.

783. Shalmaneser III. king of Assyria. About the same time Tabeel king of Syria (? see Isa. 7⁶).

See McC. i. 303; Ptn. 223; Rog. ii. 100.

782-774. Assyria at war with Armenia: SmiE. 62-64; KB. i. 211.

See McC. i. 303-305; Mas. 107-111; Ptn. 223; Rog. ii. 100.

773. Ashur-dan III. king of Assyria. Attack on Damascus: SmiE. 63; KB. i. 210.

See Goo. 204; Ptn. 224; Rog. ii. 101.

772-764. Assyrian campaigns against Syria and lands to the east. In 765 a pestilence raged: SmiE. 63; KB. i. 211. Jeroboam II. wins great victories: 2Ki. 14²⁵⁻²⁸.

See Ken. 76-77; McC. i. 305; Kit. ii. 295; Mas. 123-136; Ptn. 224-225; Pri. 159-160; Say. 400; SmiM. i. 31-43.

763. Total eclipse of June 15, 763 B. C., recorded in the Eponym Canon: SmiE. 63; KB. i. 211.

See Goo. 207; McC. i. 305-306; Rog. ii. 102.

762-746. Period of Assyrian decline and inactivity under Ashur-dan III. and Ashur-nirari II. Great earthquake: Zech. 14⁵.

See Goo. 204, 207; McC. i. 305-306; Mas. 111-121; Ptn. 224; Rog. ii. 103.

749. Uzziah smitten with leprosy: 2Ki. 15⁵ 2Chr. 26¹⁶⁻²¹.

See Ken. 125; McC. i. 313-314; Kit. ii. 331.

747. Nabonassar king of Babylon. Beginning of the era of Nabonassar and of the Ptolemaic Canon.

See EBi. and HDB. Art. "Babylon," "Chronology."

b. Contents of the Book of Amos.

Make a synopsis of the contents of the following main sections of the book: 1-2, 3, 4, 5-6, 7¹⁻⁹, 7¹⁰⁻¹⁷, 8¹⁻⁹⁷, 9⁸⁻¹⁵.

See Dri. 314-316; DriJ. 95-97, 125-226; EBi. i. 150; HDB. i. 86; MitA. 22-175; SmiM. i. 121-196.

c. Composition of the Book of Amos.—The book is a collection of fragments of sermons preached on different occasions. Note the introductory formula 3¹ 4¹ 5¹. Note how 7¹⁰⁻¹⁷ breaks the connection between 7¹⁻⁹ and 8¹⁻⁹⁷. Here Amos is spoken of in the third person; this, therefore, cannot have been written by him (cf. 1¹). Was the book probably put together by Amos himself?

See DriJ. 117-124; EBi. i. 151-155; HDB. i. 86; SmiM. i. 61-64.

d. Evidence for date of Amos.

1. Claim of the title in 1¹. Was this written by Amos himself?

2. Amos is quoted by Hos. and Isa.: cf. Hos. 4³ Am. 8⁸, Hos. 4¹⁵ Am. 5⁵, Hos. 8¹⁴ Am. 2⁵, Hos. 4¹ Am. 3¹, Hos. 7¹⁰ Am. 4⁶, Hos. 9³ Am. 7¹⁷, Hos. 12⁷ Am. 8⁵, Isa. 1⁴ Am. 2⁷, Isa. 1⁷ Am. 4¹¹, Isa. 1⁸ Am. 5², Isa. 1¹¹ Am. 5²¹, Isa. 1¹⁶ Am. 5¹⁴, Isa. 3^{16ff}. Am. 4^{1ff}, Isa. 5⁸ 10¹ Am. 5, 6, Isa. 15^f. Am. 1.

3. Historical allusions. Nations mentioned in chapter 1. Damascus still strong 1³⁻⁵.—Syrian injuries recent. 1⁴ (cf. 2Ki. 13³⁻⁷ 1Ki. 19¹⁷ 2Ki. 8¹²).—Assyria not named, but known as a power beyond Damascus: 1⁵ 5²⁷.—Jeroboam's victories known, 5¹⁴ 6¹⁻³ 13¹⁴ (cf. 2Ki. 14²⁵⁻²⁸).—Am. 1⁶⁻⁸ 6² implies a time prior to 2Chr. 26⁶.—Allusions to the earthquake, 1¹ 4¹¹ 6¹¹ 8⁸ 9¹⁻⁵ (cf. Zech. 14⁵).—Allusions to the eclipse of 763, 4¹³ 8⁹.—Allusion to the pestilence of 765, 4¹⁰ 6^{9f}.—These facts indicate a date about 760 B. C.

See Dri. 314; DriJ. 98-103; CorP. 37-39; EBi. i. 148; McC. i. 309-310; MitA. 12-22, 199-209; SmiM. i. 64-72.

The precise date of the individual oracles cannot be determined. 7¹⁻⁹ 8¹⁻⁹ seems to contain the inaugural vision, 1-2 to be the first sermon, and 7¹⁰⁻¹⁷ to be the latest episode.

e. Historical situation depicted in Amos.

1. Social. Great wealth in the hands of a few, 3¹²⁻¹⁵ 6¹⁻⁶⁻¹¹.
2. Religious. Belief that Yahweh was the patron god of Israel, 3² 5¹⁴ 6¹⁻³ 9⁷⁻¹⁰.

Trust in sacrifices to secure his favor, 4⁴⁻⁵ 5²¹⁻²⁵ 8¹⁰.

3. Moral. Universal degeneracy, 2⁷ 3¹⁰ 4^{1,11} 6³ 8⁴⁻⁶ 2⁶ 5^{7,12} 6¹² 8⁵ 2¹² 5¹⁰⁻¹³ 7¹⁰.

See Dri. 314; DriJ. 98-103; EBi. i. 148-150; Ken. 86-94; Kit. ii. 312-314; SmiP. 90-106.

f. Biography of Amos.

1. His nationality and birthplace, 1¹ 7¹². Where located?
2. His occupation, 1¹ 7¹⁴ (cf. 2Ki. 3⁴) cf. 3⁴⁻⁸ 4⁷⁻¹⁰ 5¹⁹ 6¹² 7¹⁻⁴ 8¹ 9³⁻¹³ 1² 3¹².

Value of early training?

3. Educational opportunities.— Knowledge of men, 3¹²⁻⁴ 5^{11,22-23} 6^{1-6,12} 8¹⁻⁶.

Knowledge of history, 1³⁻²³ 2⁹⁻¹² 4¹⁰⁻¹¹ 5²⁵ 6²⁻⁵ 9^{7,12}.— Knowledge of earlier literature, Book of Covenant and JE; 2⁶ cf. Ex. 23⁸, 2⁷ Ex. 23⁶, 2⁸ Ex. 22²⁶, 2⁸ Ex. 22²⁵, 2⁹⁻¹⁰ Num. 13³³ 21³¹.

4. Amos's relation to the "Sons of the Prophets," 7¹²⁻¹⁴.

5. Amos's call to be a prophet, 7¹⁵ 7¹⁻⁹ 8¹⁻⁹ 3³⁻⁸. What shall we infer as to the way in which Amos became a prophet?

See Dri. 313, 317f.; DriJ. 93-95, 113-116; EBr. i. 747; CorP. 41-46; EBi. i. 147-148, 155; HDB. i. 85, 87; Ken. 79-80; Kau. 51; Mas. 136-139; MitA. 1-11, 176-185; SmiM. 73-120; SmiP. 120-129; Paton, Amos at Bethel, in Moulton, The Bible as Literature.

g. The theology of Amos.

1. Yahweh is not an indulgent national deity, but a moral universal god: 1¹⁻³ 4¹³ 5⁸ 9⁵⁻⁶ 9⁷. Idea summed up in the name "Yahweh of Hosts": 3¹³ 5^{14-16,27} 6^{8,14}.

2. Yahweh does not require sacrifice or ritual, but righteousness of life: 4⁴ 5⁴⁻²⁵.

3. Israel and all the nations are sinful: 1-2 3⁹⁻¹⁰ 4¹ 5^{7,11,12} 6¹⁻⁶ 8⁵⁻⁶.

4. Israel and all the nations shall be punished by the rising Assyrian empire: 1¹-2⁶ 3¹⁴ 4⁴⁻¹² 5^{16-19, 27} 7⁹ 8¹-9⁷.

5. A remnant shall be saved and shall become the basis of a better nation: 9⁸⁻¹⁵ (cf. 5¹⁵).

See Bud. 122-138; Dri. 316-317; DriJ. 103-113; CorP. 42-46; EBi. i. 156-158; HDB. i. 86-87; Ken. 81, 94-96; Kit. ii. 320-323; MitA. 185-198; SmiP. 129-143; Paton in *Journal of Biblical Literature*, xiii. 80-90.

h. Amos's delivery of his message.—The scene of his ministry: 7^{10, 13} cf. 1Ki. 12³² 2Ki. 23 Am. 3¹⁴ 4¹⁻⁴ 5⁵.—Duration of his ministry: 1¹ 7¹⁰⁻¹³.—Expulsion from Bethel: 7¹⁰⁻¹⁷.

See Ken. 82; Kit. ii. 323; SmiM. i. 115-120.

Theme for paper and discussion: "The Rise and Expansion of the Assyrian Empire down to the Time of Amos."

See Goo. Har. Rog. Ptn. EBi. and HDB. Art. "Assyria."

LESSON II.

HOSEA AND HIS TIMES.

a. Contents of Hosea.—Read the book carefully and make an outline of its contents.

See Dri. 302-304; HDB. ii. 421; SmiM. 255-317.

b. Composition.—The book is made up of a number of disconnected fragments.

See Che. 19sq.; Dri. 306; EBi. ii. 2121; HDB. ii. 425; SmiM. 218-226.

c. Date of Hosea 1-2.

1. Claim of title in 1¹.—Is it original? (cf. Isa. 1¹).

2. Hosea depends on Amos (see under I. d. 2).

3. Hosea is quoted by Isa. (cf. Hos. 9¹⁵ Isa. 1²³).

4. The historical situation in 1-2 is the same as in Amos.—Wealth and prosperity: 2^{8, 11, 13}.—Degenerate religion: 2^{5, 11, 13, 16} (Compare above I. e.).—He must have begun to prophesy about 750 B.C. Chapters 1-2 fall in the prosperous period before the death of Jeroboam II.

See CheH. 11-12; Dri. 301-302; EBr. xii. 295; EBi. ii. 2119; HDB. ii. 420; SmiM. i. 214-215; SmiP. 144-145.

d. Personal history of Hosea.

1. His name and lineage: 1¹.
2. Nationality and birthplace: 1² 7⁵.
3. Occupation: 2⁵⁻⁸ 7⁶⁻⁸ 9^{2,10} 14⁵⁻⁷.
4. Educational opportunities—History—Literature—Life.
5. Relation to the old prophetic order: 4⁵ 9⁸.
6. Hosea's experience with his wife: 1¹⁻⁹.—Is it allegorical or literal? (cf. 1^{2,8} 3¹)—Does 1² show that Hosea knew Gomer's character at first?—Implications of the name Jezreel: 1⁴ (cf. 2²²)—Hosea's treatment of his wife at this time: 1⁸—Implications of the name Lo-ammi: 1⁹.

7. Relation of Hosea's call to be a prophet to this experience: 1².—His interpretation of the experience in the light of his call: 1¹⁰⁻²³.—Absence of reference to any other revelation.

See CheH. 9-11, 15-19, 32-39; Dri. 302-303, 305-306; EB. xii. 296-297; CorP. 48-55; EBi. ii. 2122f.; HDB. ii. 419, 421; Ken. 83-84; Kit. ii. 323-325; Kau. 52; Mas. 139; SmiM. i. 232-252; SmiP. 180-182; Paton, *Journal of Biblical Literature*, xv. 9-17.

e. Hosea's teaching in the first period of his ministry.

1. Yahweh's relation to Israel: 2^{7,8,15}.
2. Israel's unfaithfulness: 2^{2-5,8,12,13,16,17}.
3. Israel's punishment: 2⁶⁻¹³.
4. Its results: 2¹⁴⁻²³ 1¹⁰⁻²¹.

See CheH. 41-58; Dri. 302; CorP. 47-48; EBi. ii. 2124; HDB. ii. 421.

f. History of the second period of Hosea's ministry.

745. Tiglath-pileser III. (Pul) king of Assyria. Campaign against the Aramaeans along the Euphrates and against Babylonia: Rost, pp. 3¹⁻⁷ 25, 43⁴⁻⁷, 49^{3-11,16}, 55⁵⁻⁵⁹ 14; Har. 52-58.

See BalL. 170-179; Cor. 122-123; Goo. 223-227; McC. i. 323-336; Mas. 140; Ptn. 229; Pri. 161-162; Rog. ii. 104-111; Say. 403-405; Sch. i. 231-241.

744. T.p. invades Armenia and Media: Rost, 7²⁶⁻¹³ 57, 45^{17,18-19}, 51^{18,20-29}, 63²⁹⁻⁶⁷ 42. Death of Jeroboam II.; accession of Zechariah, Shallum, and Menahem: 2Ki. 14²⁹ 15⁸⁻¹⁸. Judah becomes independent of Israel and prospers on account of the civil war in Israel: 2Chr. 26²⁻¹⁵.

See Goo. 228; Ken. 98, 125; McC. i. 311-322, 336; Kit. ii. 329-331.

332-333; Mas. 142, 151; Ptn. 226-227, 231-232; Pri. 160, 162; Rog. ii. 112-113; Sch. i. 241; Ski. i. x-xii; SmiM. i. 31-43; SmiP. 145-151.

743-741. T.p. defeats Armenia and besieges Arpad: Rost, 13⁵⁹-15⁷³, 45²⁰⁻²², 51²⁹⁻³⁵, 67⁴⁵-69⁵⁰; SmiE. 64; KB. i. 213.

See Goo. 228-229; Mas. 144-149; MitI. 35; Ptn. 229; Pri. 162; Rog. ii. 113-117; Sch. i. 242.

740. Fall of Arpad. Kings of Kummukh, Damascus, Tyre, Carchemish, etc., pay tribute to T.p.: Rost, 15⁷⁷-19¹⁰¹.

See Goo. 229; Mas. 149; Ptn. 230-231; Pri. 162; Rog. ii. 117-118; Sch. i. 243.

g. Date of Hosea 3-14. Internal indications show a time between the death of Jeroboam II. in 744 and the expedition of Tiglath-pileser in 734.

1. Anarchy: 3⁴ 5¹² 7⁹ 8⁴ 10³ 13¹⁰.
2. Apostasy from Yahweh: 4¹ 6¹⁰ 7¹³ 8¹⁴ 10³ 13^{6,9}
3. Alliances with heathen: 5¹³ 7¹⁰ 8⁹ 12¹ 14³.
4. Foreign idolatry: 3¹ 4^{12,17} 8⁴ 10¹ 11² 13¹ 14⁸.
5. Moral condition: 4^{2,11,13} 7^{1,3,7} 10¹²⁻¹³ 12⁷.
6. No mention of the Syro-Ephraimitic war in 734, see 2Ki. 15³⁷ 16^{5,6} Isa. 7 2Chr. 28.—No allusion to expedition of Tiglath-pileser in 734 (cf. 2Ki. 15²⁹ 16⁷).

See CheH. 13-14; Dri. 301-302; EBi. ii. 2120; SmiM. i. 215-218.

h. The later development of Hosea's personal experience: 3¹⁻⁵. In his unfaithful love for his wife he sees a type of Yahweh's unfaithful love for Israel.

See Dri. 303; EBi. ii. 2123.

i. Hosea's teaching in the second period of his ministry: 4-14.

1. Yahweh's election of Israel: 12^{9,12} 13⁴ 9¹⁰ 13⁵ 11⁴ 12¹⁰ 6⁵.
2. Yahweh's demands: 4¹⁻² 6⁶⁻¹⁰ 8¹ 10¹² 12⁶ 6⁶ 4¹ 6³ 8² 13⁴.—Worthlessness of ritual: 5⁶ 6⁶ 8¹¹.
3. Israel's apostasy: 3¹ 6⁴ 9¹⁰ (cf. Nu. 25³) 13⁶ 4⁷ 10¹ 11² 13¹ 4¹²⁻¹⁹ 5^{3,7} 6¹⁰ 9¹.
4. Israel's punishment: 3^{3,4} 4³⁻¹⁰ 8⁷ 9² 4^{7,9} 5¹⁰⁻¹⁴ 13^{7,9} 7¹² 8⁷ 9^{7,9} 12^{2,14} 4¹⁰ 9^{11,14,16} 10¹⁰ 8¹⁴ 9¹³ 11⁶ 5⁹ 12⁹ 7¹⁶ 10^{7,14} 13¹⁴⁻¹⁶ 9^{15,17} 7¹⁶ 8¹³ 9^{3,6} 10⁶ 11¹¹ 4⁵ 8⁶ 9⁴ 10^{2,5,8}.

5. Yahweh's unfailing love: 3¹ 11⁸⁻⁹.
6. Israel's repentance: 3⁵ 5¹⁵⁻⁶³ 14²⁻⁵.
7. Israel's restoration: 3⁵ 11¹⁰⁻¹¹ 14⁴⁻⁸.

See Bud. 135-140; CheH. 19-32, 58-130; Dri. 303-305; EBr. xii. 297; EBi. ii. 2124; HDB. ii. 422-425; Ken. 96-97; Kit. ii. 325-328; SmiM. i. 308-356; SmiP. 154-180, 183-190.

j. To the latter part of Uzziah's reign belong perhaps the oracle against Moab quoted by Isaiah in 15¹-16¹² (cf. 16¹³) = Jer. 48⁵⁻²⁹⁻⁶⁴, and the oracle against Edom in Obad. 1^{1-6.8-9} = Jer. 49^{14.16.9.10.7.22}. The enemy threatening both Edom and Moab is Arabia (see 2Chr. 26⁷).

See Dri. 213, 319; Ken. 79; McC. i. 315; Mas. 124; Ptn. 225.

Theme for paper and discussion: "The Social Problem in Israel and Judah in the Time of Amos, Hosea, and Isaiah."

See literature under I. *e*; II. *c.* 4; *g*; III. *e*.

LESSON III.

ISAIAH'S MINISTRY UNDER TIGLATH-PILESER FROM 739-727.

a. Historical situation at beginning of Isaiah's ministry. 739.* Tiglath-pileser invaded Armenia: Rost, 47²⁵⁻²⁹, 53⁴¹⁻⁴⁵, 67⁴³⁻⁴⁴. Death of Uzziah of Judah and accession of Jotham: 2Ki. 15^{6-7.32-35} 2Chr. 26²²⁻²⁷². Call of Isaiah: Isa. 6¹. Great material prosperity of Judah under Jotham: 2Ki. 15³⁵ 2Chr. 27³⁻⁷.

See Kit. ii. 332; Mas. 149; MitI. 32-34; Ptn. 232-237; Pri. 162; Rog. ii. 118; Sch. i. 243; ii. 52.

b. Personal history of Isaiah.—Native of Jerusalem.—His father: 1¹. Great natural endowments.—Probable royal descent: cf. 7³ 8². High education as evidenced by his book.—His wife: 8³.—Children: 7³ 8³⁻¹⁸.

See Del. 27-33; Dri. 206; EBr. xiii. 377; EBi. ii. 2180; HDB. ii. 485-486; Ken. 151-158; Kit. ii. 339-340; Kau. 53-56; MitI. 15-31; Say. 405-408; Ski. i. xxii-xxv, lxiii-lxvi; SmiP. 205-215.

c. The call of Isaiah: Isa. 6. It was essentially a spiritual experience, like the Christian experience of conversion, in which he realized (1) The presence of God, (2) God's

sovereignty, (3) God's holiness, (4) His own sin and the sin of his nation, (5) The forgiveness of sin.

In connection with this experience he received his message, the main points of which were:

1. Repentance is no longer possible for Judah: 6⁹⁻¹⁰.
2. The Assyrian catastrophe is at hand: 6^{11-13a}.
3. A remnant shall survive the catastrophe and shall become the seed of a new nation: 6^{13b}.

See CheI. 26-28; Del. i. 176-194; Dri. 208; EBr. xiii. 378; EBi. ii. 2180; MitI. 69-70, 160-170; Ski. i. xxiii, 42-49; SmiI. i. 57-90; SmiP. 216-234.

d. Events of the first period of Isaiah's ministry.

738. Tiglath-pileser defeated Azriyau of Ya'udi (not Azariah of Judah), whose capital was Kullani (=Calno of Isa. 10⁹). Received the tribute of all the kings of northern Syria, including Menahem of Israel; Rost, 19¹⁰²⁻²⁷ 157, 71⁷⁻⁷³ 9, 85³³⁻⁴⁹; 2Ki. 15¹⁹⁻²⁰. Reubenites taken captive: 1Chr. 5^{6.26}.

See BalL. 181-184; Goo. 230-231; Hog. 97, 98; Kel. 13; Ken. 99, 135-140; McC. i. 347-353, 412-415; Kit. ii. 333-337; Mas. 150-152; MitI. 35; Ptn. 233-237; Pri. 162-164; Rog. ii. 119-121; Sch. i. 209-231, 244-245.

737-735. Campaigns of Tiglath-pileser against Media and Armenia: Rost, 27¹⁵⁷⁻³³ 190, 47²³⁻²⁵, 53³⁶⁻⁴⁰.

735. Pekahiah king of Israel: 2Ki. 15²²⁻²⁴.

Goo. 231; McC. i. 353; Mas. 153-156; Ptn. 237; Rog. ii. 122-123.

e. Oracles of Isaiah's first period.—

To the period between 739 and 735: Isa. 2⁶⁻⁵ 24, 9⁸⁻¹⁰ 4, 5²⁵⁻³⁰.—Prosperity of Judah still unimpaired: 27^{11.16.17}.—Religious condition: Isa. 2^{6.8} Am. 2⁴ Hos. 4¹⁵.—Moral condition: Isa. 3⁹⁻¹² 5²⁻⁴ 3¹⁴⁻¹⁵ 5⁷⁻⁸ (cf. Hos. 5¹⁰ Mic. 2¹⁻¹⁵) 5¹¹. (cf. Am. 6⁴⁻⁶ Mic. 2¹¹), 3¹⁶ (cf. Am. 4¹⁻³) 5¹⁸ (cf. Hos. 5⁵ 8¹⁴) 5²²⁻²³.

Isaiah's teaching during this period:—

1. National repentance impossible: 3⁹ 5²⁰.
2. The Assyrian catastrophe is near: 3^{1-7.10-22.24.25} 4¹ 5^{5.6.9.13.17.24.30}.
3. A remnant shall repent: 4²⁻⁶. The name of his older son (7³) who was born at this time means "A remnant shall repent."

See Bud. 142-147; CheI. 16-26, 46-47; Del. i. 101-176, 250-258; Dri. 207-208, 209; EBr. xiii. 378; CorP. 56-59; EBi. ii. 21847⁸; HDB. 489; Ken. 114; Kit. ii. 341-343; MitI. 63-69, 75-76, 114-160, 216-224; Ski. i. xxv-xxviii, xlv-lvi, 17-42, 77-83; SmiI. i. 19-56; SmiP. 191-205, 235-250.

f. The Syro-Ephraimitic war and the second period of Isaiah's ministry.

734. Pekah assassinated Pekahiah: 2Ki. 15²⁵⁻²⁸. Formed an alliance with Rezon, king of Damascus; attacked Jotham of Judah: 2Ki. 15³⁷. Death of Jotham and accession of Ahaz: 2Ki. 15³⁸⁻¹⁶⁴ 2Chr. 27⁹⁻²⁸⁴. Pekah and Rezon attacked Jerusalem: 2Ki. 16⁵ 2Chr. 28⁵⁻¹⁵. Edomites and Philistines invaded Judah: 2Chr. 28¹⁷⁻¹⁹ 2Ki. 16⁶ (emended text). Ahaz sacrificed his son: 2Ki. 16³ (cf. 3²⁷).

Isaiah's interview with Ahaz: Isa. 7.

1. Nothing is to be feared from the allies: 7⁴⁻⁹.
2. A sign in proof declined by Ahaz: 7¹⁰⁻¹².
3. The Immanuel sign is given: 7¹³⁻²⁵.—It is on the one hand a confirmation of the promise that the allies shall fail: 7⁴⁻⁹. On the other hand it is a sign of judgment upon Ahaz for his unbelief: 7¹⁵⁻¹⁷⁻²⁵. A child is about to be born: his birth shall coincide with the retreat of Pekah and Rezon, therefore he shall be called "God-is-with-us." His childhood shall coincide with the fall of Damascus and Samaria. His youth shall be spent under Assyrian rule.

Ahaz bought the aid of Tiglath-pileser: 2Ki. 16^{7-8, 17-18} 2Chr. 28^{16, 21, 24}. T.-p. invaded Palestine, compelled Rezon to retreat, wasted the land of Israel, and conquered Gaza: 2Ki. 15²⁹ 2Chr. 26²⁰; SmiE. 65; Rost, 39²²⁷⁻²²⁸, 73¹⁰⁻¹³, 79⁶⁻¹⁷; Har. 57.

Isaiah's oracles after Tiglath-pileser's campaign: Isa. 8¹⁻⁹ 11¹⁻⁹ 17¹⁻¹¹.

The teaching is closely similar to that of Isa. 7. cf. 8⁴&7¹⁶, 8⁵⁻⁸&7¹⁷⁻²⁰, 8⁹⁻¹⁸&7⁴⁻⁹, 9²⁻⁷ 11¹⁻⁹&7¹⁴⁻¹⁶ 8⁸, 17¹⁻³&7¹⁶ 8⁴.

See Bud. 147-153; CheI. 29-45; Cor. 123-124; Del. i. 194-249, 278-285, 340-348; Dri. 208-209, 210, 214; EBr. xiii. 378; CorP. 59-64; EBi. ii. 2181-2183, 21849¹⁰; Goo. 232-233; HDB. ii. 488; Hog. 98; Ken. 100-101, 114, 127-133; McC. i. 354-374, 417-422; Kit. ii. 343-346; Mas. 156-158, 182-187; MitI. 35-36, 70-75, 79-80, 171-215, 242-249; Ptn. 238-239; Pri. 164-167; Rog. ii. 124-129; Say. 401, 409; Sch. i. 246-257; Ski. i. xii-

xiii, xxviii-xxxii, lvi-lviii, 49-76, 94-99, 133-137; SmiI. i. 91-150; SmiP. 250-278, 302-307.

g. Events from 733-727.

733. Damascus besieged by Tiglath-pileser, Pekah slain, Hoshea made king: SmiE. 65; Rost, 35¹⁹⁷-41²⁴⁰, 71²⁻⁶, 81¹⁷-83³⁸ 2Ki. 15³⁰⁻³¹.

See Hog. 99; Kel. 13-16; Ken. 101, 133; McC. i. 374-376; Kit. ii. 347; Mas. 188-189; Ptn. 239-241; Pri. 167-168; Rog. ii. 130; Say. 410-413; Sch. i. 250-252.

732. Fall of Damascus. Ahaz and all the other kings of Syria and Palestine paid homage to Tiglath-pileser at Damascus and Ahaz set up an altar to sacrifice to Ashur: SmiE. 65; 2Ki. 16⁹⁻¹⁶ 2Chr. 28²²⁻²⁶.

See Cor. 124; Goo. 233-235; Hog. 99-100; Kel. 16; Ken. 102; McC. i. 377-378, ii. 251-257; Kit. ii. 347-348; Mas. 189; Ptn. 242; Pri. 168-169; Rog. ii. 131; Sch. 250, 257.

731-728. Tiglath-pileser conquered Babylonia. In 728 he ascended the throne of Babylon under the name of Pul (cf. 2Ki. 15¹⁹); SmiE. 65; Rost, 43⁸-45¹¹, 49¹¹-51¹⁶, 59¹⁵-63²⁸.

See Goo. 235-240; Hog. 97; McC. i. 379-381; Mas. 190-209; Ptn. 242; Pri. 169-170; Rog. ii. 132-136; Say. 415; Sch. i. 250-251.

727. Death of Tiglath-pileser.

Theme for paper and discussion: "Nature and Scope of Isaiah's Prophecies Concerning the Messiah."

See literature under 734.

LESSON IV.

ISAIAH AND MICAH UNDER SHALMANESER IV. AND SARGON (727-705 B.C.)

a. Events and prophecies from 727-723.

727. Death of Tiglath-pileser and accession of Shalmaneser IV. SmiE. 65; KB. ii. 275. Hoshea formed an alliance with Sewe (So), King of Mutsri (North Arabia, not Egypt) and revolted from Assyria: 2Ki. 17^{4a}.

See Cor. 125; Goo. 240; Hog. 100; Ken. 102; McC. i. 382-388; Kit.

ii. 348; Mas. 209-213; MitI. 37; Ptn. 242-243; Pri. 171; Rog. ii. 137-144; Say. 415; Sch. i. 258-262.

726. Shalmaneser established his authority in Assyria: SmiE. 65.

725. Shalmaneser invaded Phœnicia: Josephus, *Antiquities*, ix. 14². Oracle against Tyre: Isa. 23.

See CheI. 138-145; Del. i. 403-417; Dri. 218; Goo. 241; McC. ii. 358; Ptn. 244; Ski. i. 172-179; SmiI. i. 288-300.

724. Hoshea taken prisoner by Shalmaneser: 2Ki. 17³⁻⁴. Siege of Samaria begun: 2Ki. 17⁵ 18⁹.

Oracle against Samaria: Isa. 28¹⁻⁶.

See CheI. 180-183; Del. ii. 1-4; Goo. 241; Ken. 103, 115; McC. i. 389-394; Kit. ii. 349-350; Mas. 214; MitI. 38; Ptn. 244; Pri. 171-173; Rog. ii. 145-147; Say. 415; Sch. i. 262-263; Ski. i. 206-209; SmiI. i. 151-155; SmiP. 283.

b. The personal history of Micah.—Name: Mic. 1¹ Jer. 26¹⁸ 36^{11,13} Jud. 17¹⁻⁴.—Birthplace: Mic. 1^{1,14}.—Character of the region.—Micah's occupation.

See CheM. 9-15; Dri. 325-326; EBr. xvi. 224-225; CorP. 69-70; EBi. iii. 3067; Kau. 57; SmiM. i. 375-379.

c. First period of Micah's ministry: Mic. 1-2.

1. Historical situation. Fall of Samaria is impending (1⁶), indicates a date shortly before the fall of the city in 722. Religious and social condition the same as in the chapters of Isaiah already studied. Oppression of the poor 2^{1-3,8-9} (cf. Isa. 3¹⁴ 5⁸). Idolatry: 1⁵⁻⁷.

2. Micah's message, a "day of Yahweh" against Samaria: 1²⁻⁸. Ruin and captivity for Judah: 19-21⁰.

3. Reception of the message: 2⁶⁻¹¹.

4. Messianic hope: 2¹²⁻¹³.

See CheM. 17-30; Dri. 326-327; EBr. xvi. 224; EBi. iii. 3086; HDB. iii. 359; Ken. 116; McC. i. 394; Kit. ii. 350; Mas. 215; Ski. i. xxxii-xxxiii; SmiM. 362-364, 379-392; SmiP. 287-289.

d. Second period of Micah's ministry.

722. Death of Shalmaneser IV. and accession of Sargon: SmiE. 66. Sargon captured Samaria and deported the leading inhabitants: Win. 5¹¹⁻¹⁷, 149³¹⁻³²; KB. ii. 43¹⁹; 2Ki. 17⁶⁻²³ 18¹⁰⁻¹².

Judah paid tribute (?): Win. 169⁸. Merodach-baladan, the Chaldean, formed an alliance with Elam and seized the throne of Babylon: KB. ii. 277³²; Har. 59-68.

See BalL. 185-186; Cor. 125-129; Goo. 243-245; Hog. 101-102; Kel. 17, 20, 21; Ken. 104-110; McC. i. 395-401, 422-425, ii. 419; Kit. ii. 351; Mas. 216-231; MitI. 38; Ptn. 244-245; Pri. 172-175; Rog. ii. 148-152; Say. 416-422; Ski. i. xiv-xv.

721. Sargon attacked Merodach-baladan and the Elamites: Win. 5¹⁸⁻²², 101²³⁻²⁴, KB. ii. 41¹⁷⁻¹⁸, 277³³.

See Goo. 246-247; McC. ii. 238-240, 266; Mas. 231-232; Ptn. 245; Pri. 175; Rog. ii. 152-154; Sch. i. 263-277.

720. Revolt of most of the Syrian states, except Judah, under the leadership of Yaubi'di of Hamath, Hanno of Gaza, and Sib'i (=Sewe or So, 2Ki. 17⁴), the prefect of Mutsri (North Arabia, not Egypt). Reconquered by Sargon: Win. 7²³⁻³¹, 103³³⁻¹⁰⁵³⁶, 171⁸; KB. ii. 43²⁵.

See Cor. 129-130; Goo. 247-249; Hog. 102; Kel. 17-18, 20; Ken. 141; McC. ii. 240-241; Kit. ii. 352-354; Mas. 232-237; MitI. 38; Ptn. 246-248; Pri. 176; Rog. ii. 154-156; SmiP. 279-280.

719. Death of Ahaz and accession of Hezekiah: 2Ki. 16²⁰ 18¹⁻².

Micah's message to Hezekiah: Mic. 3-5. (4¹⁻⁵ is interpolated from Isaiah's prophecy, cf. Isa. 2²⁻⁴).

1. External evidence of date: cf. Mic. 3¹² Jer. 26¹⁸.

2. Historical situation. Samaria has fallen: 3¹.—Self confidence of Judah 3¹¹.—Encouraged by servile prophets 3⁵⁻⁷. Idolatry still prevalent 5¹²⁻¹⁴.—Oppression 3²⁻³⁻¹⁰.—Injustice 3⁹⁻¹¹.

3. Micah's message. Jerusalem shall fall like Samaria: 3⁴⁻⁷⁻¹².

4. The Messianic hope in Mic. 4⁶⁻⁵¹⁵. A king of the house David shall appear to deliver Judah from the Assyrians (cf. 5⁵⁻⁶). The hope here is exactly the same as in Isa. 7, 9, 11.

5. Effect of preaching, Hezekiah's reformation (2Ki. 18³⁻⁶ Jer. 26¹⁹ 2Chr. 29²⁻³¹²¹).

See CheM. 30-49; Dri. 327-330; EBr. xvi. 224-225; EBi. iii. 3069-3070; HDB. iii. 359-360; McC. ii. 248-251, 258-259; Kit. ii. 355-357; Kau. 57; MitI. 33; SmiM. 364-369, 393-399, 407-418; SmiP. 289-293.

c. Third period of Isaiah's ministry.

719-712. Sargon at war with Armenia and Cappadocia: Win. 9-35. Peace in Palestine, no oracles of Isaiah or Micah.

See McC. ii. 241-245; Mas. 237-252; Ptn. 248; Rog. ii. 156-168.

711. General revolt of Palestinian states against Sargon under the leadership of Ashdod, supported by Pir'u, king of Mutsri (North Arabia): Win. 35²⁰⁸-39²²⁷, 113⁸³-119¹¹⁷, 187¹-189⁴⁹.

Isaiah's oracle against Mutsri and Cush (not Egypt and Ethiopia): Isa. 20.

Oracle against Edom: Isa. 21¹¹⁻¹².

Oracle against Arab: Isa. 21¹³⁻¹⁷.

Oracle against Moab: Isa. 16¹³⁻¹⁴.

See CheI. 128-131, 86-91; Cor. 131; Del. i. 383-389, 339-340; Dri. 217; EBr. xiii. 378; CorP. 65; EBi. ii. 2183; Goo. 249-250; Hog. 103; Kel. 18-19, 21; Ken. 142; McC. ii. 245-247, 260-265, 417; Kit. ii. 360; Kau. 50; Mas. 252-254; MitI. 391; Ptn. 249-250; Pri. 177; Rog. ii. 169-170; Say. 424-427; Sch. ii. 82-94; Ski. i. xiv, 153-155, 160-162; SmiI. i. 198-200, 276-277; SmiP. 280-282, 294-297.

710. Sargon defeated Merodach-baladan, king of Babylon, and drove him into the swamps of Chaldea: Win. 39²²⁸-55³¹⁶; 121¹²¹-125¹⁴⁰, 149⁴⁵⁻⁵⁴.

See Goo. 257; Kel. 19; McC. ii. 266-268; Mas. 254; Ptn. 250.

709. Sargon drove Merodach-baladan into Elam, ascended the throne of Babylon, and received presents from all western Asia: Win. 55³¹⁷-79⁴⁶⁰, 125¹⁴⁰-135¹⁹⁴, 151¹⁵⁴-157¹⁵⁹.

See BalL. 196-197; Goo. 258; McC.^s ii. 269-270; Mas. 256-259; Ptn. 251; Rog. ii. 170-177.

708. Sargon invaded Cappadocia.

See McC. ii. 271; Mas. 259; Rog. ii. 177-179.

707-706. Sargon at home.

See Goo. 259-264; Mas. 260-272; Rog. ii. 179-182.

Theme for paper and discussion: "The Historical and Religious Significance of the fall of Samaria."

See literature under 722.

LESSON V.

ISAIAH AND MICAH UNDER SENNACHERIB (705-681 B.C.).

a. Isaiah's fourth period, oracles from the time of Sennacherib's invasion of Judea.

705. Death of Sargon and accession of Sennacherib: SmiE. 67; Har. 68.

Isaiah's oracle in 14²⁹⁻³². (The dating in the title is incorrect.)

Hezekiah's illness (2Ki. 20¹⁻¹¹=Isa. 38, 2Chr. 32²⁴) fifteen years before his death (2Ki. 20⁶).

Hezekiah's psalm: Isa. 38¹⁰⁻²⁰.

See BalL. 187-189; CheI. 220; Cor. 131-132; Del. ii. 103-114; Dri. 226; CorP. 65; Goo. 265-266; Hog. 104; Ken. 115; McC. ii. 272-273; Kit. ii. 361-364; Mas. 273; MitI. 40; Ptn. 251; Pri. 180; Rog. ii. 183-185; Say. 428; Ski. i. 276-282; SmiI. i. 378-397.

704. Merodach-baladan returned from Elam, seized the throne of Babylon, and incited Syria and Palestine to revolt.—His embassy to Hezekiah: 2Ki. 20¹²⁻¹⁹=Isa. 39.—Revolt of the states of Syria and Palestine: 2Ki. 18⁷⁻⁸ 20²⁰. Egyptian alliance.—Sennacherib invaded Babylonia and expelled Merodach-baladan again: KB. ii. 83¹⁹⁻⁸⁷⁶²; RP². vi. 84¹⁹⁻⁸⁵⁶².

See Del. ii. 114-119; Dri. 226; Goo. 267; Hog. 104, 108; Kel. 22; Ken. 141, 143-144; McC. ii. 273-275; Kit. ii. 359-360; Mas. 274-275; MitI. 41; Ptn. 251-253; Rog. ii. 186-188; Say. 425; Sch. ii. 23-39; Ski. i. 283-285; SmiI. i. 200-204.

703. Sennacherib completed the conquest of Babylonia and appointed his favorite Belibni king.

See Goo. 267; Kel. 22, 25; Mas. 276; Ptn. 254; Rog. ii. 189-190.

702. Sennacherib attacked the Kassites in Media: KB. ii. 87⁶³⁻⁹¹³³; RP². vi. 86⁶³⁻⁸⁸³³.

See Mas. 277; Ptn. 254; Rog. ii. 190.

Oracles of Isaiah from 703-702 B.C. when an invasion of Sennacherib was anticipated: Isa. 28⁷⁻³²²⁰ 22¹⁵⁻²⁵ 14²⁴⁻²⁷ 17¹²⁻¹⁴.

Teaching of Isaiah at this time:—

1. Jerusalem cannot be destroyed because it is "Ariel," "the hearth of God": 29¹⁻²⁷ 30²⁷⁻³³ 31⁹.

2. Therefore let Judah trust Yahweh: 30¹⁵.
3. The nation refuses to believe this: 29⁹⁻¹² 30⁹⁻¹¹ 32⁹⁻¹¹.
4. Alliance with Egypt is useless: 30^{1-5,16} 31¹⁻³. The leaders of the Egyptian party shall be disgraced: 22¹⁵⁻²⁵.
5. Because of her unbelief Judah shall be brought to the verge of destruction by Sennacherib: 29^{3-4,13-14,17} 30^{12-14,17,27-28} 32¹⁰⁻¹⁴.
6. At the critical moment Yahweh shall destroy the Assyrian: 29⁵⁻⁸ 30^{18-21,29-30} 31^{4-5,8-9} 14²⁴⁻²⁷ 17¹²⁻¹⁴.
7. Then Judah shall repent and the golden age shall dawn: 29¹⁸⁻²⁴ 30²² 31⁶⁻⁷ 32¹⁵⁻¹⁷ 30²³⁻³⁶ 32^{1-8,18-20}.

See Bud. 154; CheI. 183-204, 136-138, 79-80, 94; Cor. 132; Del. ii. 4-53, i. 398-403, 314-315, 346-348; Dri. 223-225, 213, 214; EBr. xiii. 378; CorP. 66-67; EBi. i. 2185-2186; Goo. 268; HDB. 490; Kit. ii. 364-365; Ski. i. xxxvi-xxxviii, 209-245, 168-171, 118-119, 137-138; SmiI. i. 209-305; SmiP. 317-346.

701. Sennacherib subdued Syria and Phoenicia: KB. ii. 91³⁴⁻⁵⁷; RP². vi. 88³⁴⁻⁸⁹⁵⁷; Har. 71-73.

Isaiah declared that he would soon attack Jerusalem: Isa. 10⁵⁻³⁴. Teaching of this passage.

1. The Assyrian is commissioned to chastise: 10^{5-6,22-23}.
2. He intends to annihilate: 10^{7-10,13-14}.
3. He shall advance to Jerusalem: 10²⁸⁻³².
4. Then Yahweh shall destroy him: 10^{12,15-19,24-27,33-34}.
5. A remnant shall survive and repent: 10²⁰⁻²².

Sennacherib conquered Philistia and defeated the kings of Mutsri and Melukhkha (North Arabia): KB. ii. 91⁵⁸⁻⁹⁵¹⁰; RP². vi. 89⁵⁸⁻⁹⁰¹⁰.

Sennacherib destroyed all the cities of Judah except Jerusalem: KB. ii. 95¹¹⁻²⁰; RP². vi. 90¹¹⁻²⁰; 2Ki. 18¹³. Jerusalem prepared for siege: 2Chr. 32¹⁻⁸.

Isaiah's comments on the consternation of the Judeans: Isa. 22¹⁻¹⁴. They multiply sacrifices in hope of averting the calamity, and feast upon the meat "for tomorrow we die."

Another oracle of the same period: Isa. i.—The land is a desolation, Jerusalem only is left (1⁶⁻⁸).—Sacrifices will not avert the disaster (1¹¹⁻¹⁷).—The nation must be refined by the fire of affliction (1¹⁸⁻³¹).

News arrived of the approach of Tirhaqa, king of Ethiopia, to attack Sennacherib.

Isaiah declared that his coming was unnecessary: Isa. 18¹⁻⁷.

Sennacherib sent envoys to demand the surrender of Jerusalem. There are two parallel accounts of this event drawn from different sources: 2Ki. 18¹⁷⁻¹⁹ (=Isa. 36¹⁻³⁷) and 2Ki. 19¹⁸⁻³⁴ =Isa. 37⁸⁻³⁵.

Isaiah's oracle to Hezekiah: Isa. 37²²⁻³⁵.—Sennacherib shall not take the city.

From the same time: Isa. 33.

Hezekiah refused to surrender the city and Sennacherib laid siege to it: KB. ii. 95²⁰⁻²⁹; RP². vi. 90²⁰⁻²⁹.

A pestilence broke out in the camp of Sennacherib: 2Ki. 19³⁵=Isa. 37³⁶.

Hezekiah offered to pay tribute. Sennacherib accepted the offer and retreated, fearing to encounter Tirhaqa: 2Ki. 18¹⁴⁻¹⁶ 19⁷⁻³⁵⁻³⁶; KB. ii. 95²⁹⁻⁴¹; RP². vi. 91²⁹⁻⁴¹. Effect of the escape of Jerusalem upon the Judeans.—Rise of the belief that its temple was the chosen sanctuary of Yahweh.

See BalL. 190-192; Bud. 155-160; CheI. 132-136, 1-8, 95-98, 212-237, 171; Cor. 133-135; Del. i. 258-278, 389-398, 49-94, 348-356, ii. 53-63, 78-103; Dri. 210, 217, 206, 215, 226, 225; CorP. 67-69; EBi. ii. 2183, 2185-2187; Goo. 269-272; Hog. 105-108; Kel. 22-25; Ken. 116, 145-150; McC. ii. 276-321; Kit. ii. 366-370; Mas. 279-295; MitI. 41-44, 60-63, 76-79, 81-108, 225-342; Ptn. 254-260; Pri. 181-193; Rog. ii. 191-204; Say. 428-442; Sch. i. 278-310, ii. 1-12; Ski. i. xv-xxii, xxxix-xliii, 85-94, 162-168, 1-12, 139-143, 262-276, 246-253; SmiI. i. 3-19, 306-368; SmiP. 297-302, 344-356.

Isa. 2²⁻⁵=Mic. 4¹⁻⁵, a little oracle of Isaiah after Sennacherib's retreat. The coming glory of the temple.

See CheI. 9-16; Dri. 207; HDB. ii. 488; MitI. 63, 108-114; Ski. i. 13-17; SmiM. i. 400-407.

b. History from 700-681.

700-689. Protracted war of Sennacherib with Elam and Babylonia, ending in 689 with the capture and burning of Babylon. Meanwhile Palestine enjoyed peace and the prophets were silent.

See Cor. 136; Goo. 273-277; Kel. 26; McC. ii. 322-329; Mas. 295-320; Ptn. 261; Rog. ii. 205-213; Sch. ii. 13.

691. Death of Hezekiah and accession of Manasseh: 2Ki. 20²¹-21¹.

Heathen reaction under Manasseh: 2Ki. 21²⁻¹⁷, 2Chr. 33²⁻¹⁰.—
Persecution of the prophetic party: 2Ki. 21¹⁶ Jer. 23⁴ 15⁴.—
Tradition of Isaiah's martyrdom (cf. Heb. 11³⁷).

See Bud. 160-169; Cor. 136; CorP. 71-75; Ken. 159-162; Kit. ii. 370-375; Mas. 475-476; Ptn. 261; Say. 450-451; Sch. ii. 39; SmiM. ii. 4-12; SmiP. 356-367.

681. Assassination of Sennacherib: 2Ki. 19³⁷ 2Chr. 32²¹.

See Cor. 136; Goo. 277-283; Hog. 109-110; Kel. 26; McC. ii. 333-336; Mas. 345-346; Ptn. 262; Pri. 193; Rog. 213-215; Say. 442-445; Sch. ii. 13-17.

c. Third period of Micah's ministry.

1. The historical situation. Revival of heathenism under Manasseh. (2Ki. 21²⁻¹⁷ Mic. 6¹⁶). Increased immorality (6¹⁰⁻¹² 7³). Persecution of the Prophets: 2 Ki. 21¹⁶ Mic. 7¹⁻⁶. Child sacrifice: 6⁷.

2. Micah's message: 6¹⁻⁸ Reasonableness of God's demands. 6⁹⁻⁷ Judah's failure to fulfill these. 6¹³⁻¹⁶ Yahweh's impending judgment. 7⁷⁻²⁰ The redemption of the persecuted righteous, "The Servant of Yahweh."

See CheM. 49-61; Dri. 330-334; CorP. 75-76; EBi. iii. 3070; HDB. iii. 359; Ken. 116; Kau. 58; SmiM. i. 369-374, 419-438.

Theme for paper and discussion: "The Escape of Jerusalem from Sennacherib and its Effect upon the Religion of Judah."

See literature under 701.

LESSON VI.

REIGNS OF ESARHADDON AND ASHURBANIPAL. WRITING OF DEUTERONOMY (681-626 B.C.).

a. History of the period.

681. Esarhaddon became king of Assyria, Har. 80-94.
Bdg. 21-25; KB. ii. 141¹-145²⁶.

See Goo. 284-286; McC. ii. 335-336; Mas. 347-348; Pri. 194; Rog. ii. 216-218; Sch. ii. 17-23.

680. Crowned in Babylon. Began the rebuilding of the city.

See Goo. 287-290; McC. ii. 336-339; Mas. 349, 357; Pri. 195; Rog. ii. 218.

678. Manasseh and other Syrian kings paid tribute. Sidon revolted: Bdg. 100-108; KB. ii. 149¹-151²¹, 137¹¹.

Irruption of the Indo-European Kimmerians into western Asia.

See Goo. 290-294; Hog. iii; McC. ii. 341, 346-347; Mas. 350-351; Ptn. 262; Rog. ii. 233-240; Sch. ii. 40-43.

676. Sidon destroyed: Bdg. 33-41; KB. ii. 125¹⁰-129⁴, 145²⁷⁻¹².

See Goo. 294; Mas. 352; Ptn. 263; Pri. 195; Rog. ii. 221-226.

675-674. Conquest of Arabia and opening of a direct route to Egypt: Bdg. 52-65; KB. ii. 131⁵⁵-133³, 147¹⁰-149²⁶.

See Goo. 295; McC. ii. 342-343; Mas. 358-360; Ptn. 263; Pri. 195; Rog. ii. 231-233.

673. Revolt of Tyre. Esarhaddon began a five years' siege of the city. Egypt invaded without success.

See Goo. 296; McC. ii. 345; Ptn. 263-264; Rog. ii. 226-229.

670. Esarhaddon defeated Tirhaqa, took Memphis, and divided Egypt into 22 provinces: Bdg. 109-129.

Isa. 19: Oracle against Egypt.

See BalL. 198-199; Cor. 137; CheI. 99-119; Dri. 215; Goo. 296-297; Hog. 110-111; McC. ii. 344; Mas. 360-376; Ptn. 264-265; Pri. 169; Rog. ii. 229-231; Sch. ii. 149-152; SmiI. i. 284-287.

668. Tirhaqa recaptured Memphis.—Egypt again invaded.—Death of Esarhaddon and accession of Ashurbanipal.—Reconquest of Egypt.—Manasseh served in the army of Ashurbanipal: SmiA. 15-23; KB. ii. 159⁵²-163¹¹⁷; Har. 94-130.

See BalL. 200-202; Cor. 138; Goo. 297-304; Hog. 112-113; McC. ii. 351-354, 357-358; Mas. 380-387; Ptn. 265; Pri. 197; Rog. ii. 241-252.

662. Tirhaqa succeeded by Tanut-Amen and Egypt again in revolt: SmiA. 23¹²³-47; KB. ii. 163¹¹⁸-167²⁷.

See Goo. 304; McC. ii. 354; Ptn. 266; Rog. ii. 252.

662-661. Reconquest of Egypt and destruction of Thebes. Surrender of Tyre, tribute of Gyges, king of Lydia: SmiA. 52-78; KB. ii. 167²⁸-177¹²⁵.

See Goo. 304-305; Hog. 113-114; McC. ii. 355-361; Mas. 395-400; Ptn. 266; Rog. ii. 253-257.

660-645. War with Elam: SmiA. 100-306; KB. 181²⁷-215⁸¹.

See Goo. 306-307, 310-311; McC. ii. 365, 370-372; Mas. 404-414, 432-438, 440-442; Ptn. 266-267; Pri. 199; Rog. ii. 258-261, 269-274.

652. Revolt of Babylon, Arabia, and of the kings of Syria, including Manasseh. Manasseh cast out the gods of Assyria and fortified Jerusalem: 2Chr. 33¹⁴⁻¹⁶.

See Goo. 307-309; McC. ii. 364, 366-370; Mas. 415-421; Ptn. 267; Pri. 199; Rog. ii. 261-267.

648. Reconquest of Babylon: SmiA. 151-204; KB. ii. 187¹²⁸-195¹⁰⁹.

See Goo. 310; McC. ii. 370; Mas. 422-424; Ptn. 268; Rog. ii. 267-268.

647. Ashurbanipal crowned in Babylon under the name of Kandalanu. Kings of Syria submitted except Tyre and Akko. —Manasseh brought in chains to Babylon but reinstated: 2Chr. 33¹¹⁻¹³.—Babylonian prisoners settled in Samaria: 2Ki. 17²⁴⁻⁴¹ Ezr. 4⁸⁻¹⁰.

See Goo. 312; Hog. 114-116; McC. ii. 370, 377-388; Kit. ii. 378; Ptn. 268-269; Pri. 200-202; Rog. ii. 268; Say. 458-462; Sch. ii. 53-59.

646. Reconquest of Arabia and of Tyre and Akko: SmiA. 256-299; KB. ii. 215⁸²-231⁵⁰.

See Goo. 311-312; McC. ii. 372-377; Mas. 430-431, 439-440; Ptn. 269-270, 274-277.

637. Death of Manasseh and accession of Amon: 2Ki. 21¹⁸.

See McC. ii. 389.

b. Literary independence of Deuteronomy from the rest of the Pentateuch.

1. Diction and style widely different from the first four books.

2. Its theology also differs just as widely.

3. Legislation differs so that unity of authorship is impossible.

Difference from JE. Ex. 20¹⁻¹⁷&Dt. 5⁶⁻²¹, Ex. 20²⁴⁻²⁵&Dt. 12¹⁻²⁸, Ex. 21²⁻¹¹&Dt. 15¹²⁻¹⁸, Ex. 23¹⁰&Dt. 15¹²⁻¹⁸.

Differences from P. Dt. 14²²⁻²⁹&Nu. 18²¹⁻³², Dt. 15¹⁻¹¹&Lev. 25²⁵⁻²⁸, Dt. 15¹²⁻¹⁸&Lev. 25³⁹⁻⁴⁶, Dt. 15¹⁹⁻²³&Nu. 18¹⁵⁻¹⁸, Dt. 16¹⁻¹⁷&Nu. 28-29 Lev. 23²³⁻²⁸, Dt. 18¹⁻⁸&Lev. 7³²⁻³⁴ Nu. 18.

4. History of D. differs from middle books Nu. 33³⁸&Dt. 10⁶, Nu. 20¹⁴⁻²¹&Dt. 2⁴⁻⁸, Ex. 18¹³⁻²⁶&Dt. 19¹⁵ (See Driver p. 80).

c. Composition of Deuteronomy:—(1) The Preface: 1¹⁻⁴³, (2) the Code: 4⁴⁴⁻²⁹¹. Note the opening and concluding formulæ. (3) The Appendix: 29²⁻³⁴¹². The Preface and Appendix are a late addition to the book designed to fit the Code into the rest of the Pentateuch. They are known as D² or the "Frame" of Deuteronomy, while the Code proper is known as D.

See Dri. 71-72; Kau. 66.

d. Age of Deuteronomy.

1. Deut. proper claims only to be a report of Moses's words, not to have been written by him: cf. 4⁴⁴ 29¹.

2. D makes its first appearance historically in 2Ki. 22⁸⁻²³²⁴. Note that all Josiah's reforms are based on D only (Driver 86). Language of D in 1Ki. 23³.

3. Jeremiah is the first Old Testament writer to quote D. (Driver 88.274.102.)

4. Author of Kings (exilic) is familiar with D and calls it the "Law of Moses" 1Ki. 2³ (Dt. 17¹⁸⁻²⁰) 2Ki. 14⁶ (Dt. 24¹⁶), but does not say that Moses wrote it or ascribe to him in 2Ki. 22-23.

5. D² in Dt. 31⁹⁻²⁴ says "Moses wrote this instruction," cf. 4⁴⁴⁻²⁹¹. D² in Joshua makes same statement, cf. Josh. 1⁷ (Dt. 17¹¹ 28¹⁴) Josh. 8³⁰⁻³⁵ (Dt. 27⁵), Josh. 23⁶. Refers to the Book of the Covenant (Ex. 20²²⁻²³³³) which underlies D (cf. Ex. 24⁴⁻⁷). D² must have lived after the finding of D in 619 B. C. Dt. 29-30 imply the exile (cf. 30³ "captivity"). Late standpoint of 14⁴ 2¹² 3¹¹ 4²⁵ 34¹ (Dan) 34^{5.6.10} (33⁴).

6. Language and style of D are akin to Jeremiah cf. Driver 88⁵. D depends on Decalogue, Book of the Covenant, J and E (Driver 73-77, 80-81).

7. Theology of D shows marked development beyond JE. Idea of God shows that the teaching of literary prophets has

come between JE and D (Driver 77). Relation of Israel to Yahweh (Driver 78, 88⁶).

8. Late forms of heathenism attacked (Driver 88³).

9. Sacred objects — trees and pillars forbidden (Driver 88⁷).

10. The sanctuary — only one permitted Dt. 12⁵⁻¹⁸ 14²²⁻²⁷ etc. (Driver 85). First attempt to centralize worship 2Ki. 18⁴.— Centralization possible only after fall of the northern kingdom in 722 and escape of Jerusalem in 701.

11. The priests — In D the standing phrase is "the priests the Levites," cf. this restriction with the BC, J and E, where any Israelite may be a priest, cf. also 2Sam. 8¹⁸ 20²⁶ 1Ki. 4⁵.— Poverty of Levites 12¹²⁻¹⁸ 26¹¹. This is due to the fact that Levites are thrown out of old high places.

12. Law of the King in Dt. 17¹⁴⁻²⁰ (Driver 87²).

13. Judiciary in Dt. 17⁸⁻¹³ is that described in 2Chr. 19⁸⁻¹¹.

14. Large provision for poor 15¹⁻⁶ 24¹⁹⁻²² 16¹¹ 14²⁸⁻²⁹ shows late date.

On the basis of these indications the Book of Deuteronomy is probably to be assigned to some time in the reign of Manasseh. It is a fourth edition revised and enlarged of the ancient Book of the Covenant (See Part I. of this syllabus, p. 17). It was not published when written on account of Manasseh's persecutions, and this accounts for its loss and subsequent finding in the reign of Josiah.

See Dri. 82-93; CorP. 82; McC. iii. 19-125; Kit. ii. 376; Kau. 63-65; Carpenter and Battersby, *Hexateuch*, i. 70-96; Kuenen, *Hexateuch*, 214-220.

e. Historical significance of Deuteronomy.

It is an effort to popularize the religion of the prophets from Amos to Micah. On the one side, it teaches the spirituality of Yahweh and the necessity for morality that the prophets inculcated. On the other side, it adopts elements of the old, popular, sacrificial religion that the prophets repudiated. It is a compromise caused by Manasseh's persecutions and designed to win the adherence of the best men among the priests and the nobles. As a compromise, it marks the beginning of the decline of prophecy and the rise of Judaism.

See Bud. 170-177; Dri. 75-82; CorP. 83-90; Ken. 163-164; McC. iii. 124-131; Kau. 67-68; SmiP. 368-371.

Theme for paper and discussion: "The Babylonian-Assyrian Religion and its Influence upon Judah."

See above under 691; EBi. and HDB. Art. "Assyria," "Babylonia"; Jastrow, Religion of the Babylonians and Assyrians; King, Babylonian and Assyrian religion.

LESSON VII.

ZEPHANIAH AND JEREMIAH TO THE DISCOVERY OF DEUTERONOMY (624-619 B.C.).

a. The early years of Josiah's reign.

636. Death of Amon and accession of Josiah: 2Ki. 21²³⁻²²² 2Chr. 33²⁴⁻³⁴².

See McC. ii. 389-390, iii. 1-5; Kit. ii. 378; SmiM. ii. 12-17.

629. Restoration of Yahweh worship: 2Chr. 34^{3a}.

626. Death of Ashurbanipal, accession of Ashuretililani, and beginning of the break-up of the Assyrian empire.—Nabopolassar founded the new Babylonian empire: Har. 130-134.

See Cor. 138; Goo. 314-322, 334; McC. ii. 398-408, iii. 143-148; Kit. ii. 379-380; Mas. 481-484; Ptn. 271-272; Pri. 205; Rog. ii. 277-286, 297-309; Say. 451.

625. Josiah's first reformation: 2Chr. 34^{3b-7}. Iconoclasm in Samaria shows that he threw off the yoke of Assyria upon the death of Ashurbanipal.

624. Incursions of Scythians into western Asia: Herodotus, i. 104f.

See BalJ. 12-15; McC. ii. 392-395; Mas. 472-474; Ptn. 271; Pri. 203-204.

b. The prophet Zephaniah.—Name and lineage.—Birthplace.—Occupation.—Call in connection with the Scythian invasion.

See DavN. 95-96; Dri. 340; EBr. xxiv. 780; CorP. 76-77; HDB. iv. 974; Kit. ii. 380; Mas. 478; Ptn. 271.

c. Contents of the Book of Zephaniah.—State the contents of the following main sections: 1²⁻¹⁸ 2¹⁻³ 2⁴⁻⁷ 2⁷⁻¹⁶ 2¹¹⁻¹² 2¹³⁻¹⁵ 3¹⁻⁸ 3⁹⁻²⁰.

Question of the genuineness of some of these sections.

See DavN. 99-107; Dri. 341-343; EBr. xxiv. 780; HDB. iv. 974, 976; SmiM. ii. 46-76.

d. Date of the Book of Zephaniah.—Religious condition in 1^{4.9.12} 3^{1.4} shows a time before Josiah's great reformation in 619.—Non-mention of king (1⁸ 3³) implies that he was still a minor.—Judgment contemplated is the Scythian invasion: 1^{2.4.7} 2^{4.7}.

See DavN. 96-98; Dri. 341, 342; HDB. iv. 975; Ken. 167; McC. ii. 410; Kau. 61; SmiM. ii. 35-45.

e. Theology of Zephaniah.

1. Idea of God: 3^{5.6}.
2. Idea of Judah's duty: 3^{7a}.
3. The sin of Judah: 1^{4.6.8b.9a.11.18} 1^{12b} 3⁴.
4. The coming judgment: 1^{2.4.7}.—Upon the heathen: 2^{4.15}.
—Upon Judah: 1^{4.10.11a.12a.13.14.18} 2² 3^{8b}. Nature of the judgment
—The Scythian invasion.
5. Effect of the judgment.—Upon the heathen: 3^{9.10}.—
Upon Judah: 1^{4f.6} 2^{7.9b} 3^{11.13}.

See DavN. 109-136; HDB. iv. 976.

f. The call of Jeremiah.—In 13th year of Josiah, i. e. 624 B. C. (Jer. 1²). Family and birthplace: 1¹ 29²⁷ (cf. 1Ki. 2²⁶).—Meaning of his name.—Place of residence: 11^{18.23}.—Opposition of his family: 12⁶ 11^{18.23} 20^{1f}. 26¹¹.—Unmarried: 16².—Narrative of Jeremiah's call (Jer. 1): 1^{1.10}, the vision of God; 1^{11.16}, visions symbolizing a disaster coming from the north, i. e. the Scythians; 1^{17.19}, assurances of support in his ministry.

See BalJ. 1-11, 58-73; Dri. 247-249, 250; EBr. xiii. 626-628; CorP. 91-99; EBi. ii. 2366; HDB. ii. 569; Kau. 76; Mas. 479; Str. ix-xxiv.

g. Jeremiah's teaching between 624 and 619: Jer. 2-10, 21^{11.14}.—No allusion yet to Babylon as the destroyer of Judah. Shows that the Scythians are still in Jeremiah's mind.

1. Doctrine of God: 5^{22.24}.
2. Election of Israel: 2^{1-6.21.31} 3¹⁹.
3. God demands love, not sacrifice: 6²⁰ 7^{21.22}.

4. Apostasy of Israel: 2^{8,9-13,17,19,20,22-25,28} 3^{1-3,6-11,19-20} 5^{19,21,23}
7^{16-18,29,31} 8⁴.

5. Moral degeneracy: 5^{1-5,7-10,25-29} 6^{6-7,13,28} 9¹⁻⁹.

6. Opposition to true prophets: 2³⁰⁻³⁴ 5^{12,14,21} 6¹⁰⁻¹⁷ 7²⁴⁻²⁸.

7. Feeling of security because they possessed the Ark and the Temple: 3¹⁶ 7¹⁻⁹ 2³⁵ 5¹² 6¹⁴⁻¹⁵.

8. The coming judgment of the Scythian invasion: 4⁵⁻³¹
5^{6-10,15-17} 6^{1-5,9,11-12,15,19} 6²¹⁻²⁷ 7^{12-15,32-34} 8^{1-3,13-22} 9¹⁰⁻²⁶.

See BalJ. 74-247; Dri. 250-255; EBr. xiii. 628; CorP. 99; EBi. ii. 2376, 2390; HDB. ii. 572, 577; Ken. 168; McC. iii. 172-174; McC. iii. 175-177; Kit. ii. 385-386; Kau. 76-77; Str. 1-90.

Theme for paper and discussion: "Ashurbanipal's Library. The Discovery and Decipherment of the Assyrian Records."

See Har. i-lxii.; Rog. i. 1-253.

LESSON VIII.

JEREMIAH AND NAHUM FROM THE DISCOVERY OF DEUTERONOMY TO THE FALL OF NINEVEH.

a. History and prophecy from 619-606.

619. Discovery of Deuteronomy in the 18th year of Josiah and great reformation based upon it: 2Ki. 22⁸⁻²³²⁵.—Jeremiah welcomed the new book: Jer. 11¹⁻⁸.

See Bud. 177-179; Dri. 86; Ken. 172-182; McC. iii. 6-18, 160-166; Kit. ii. 381-384; Mas. 507-512; Ptn. 272.

Oracles between 619 and 606: Jer. 11¹⁻¹⁹¹³.—Mainly complaints that the nation has failed to keep the Deuteronomic covenant. Babylon not yet named as the conquerer of Judah.

See BalJ. 15-22, 248-410; Bud. 182-188; Dri. 255-258; EBr. xiii. 628; EBi. ii. 2377, 3390; HDB. ii. 572; Ken. 169; Kit. 381-384; Kit. ii. 386; Str. 90-141.

609. Necho II. became king of Egypt.

See Ptn. 273.

606. Necho invaded Palestine, killed Josiah, deposed Jehoahaz, appointed Jehoiakim king, and advanced against Assyria. Nineveh besieged by the Medes and Babylonians: 2Ki. 23²⁹⁻³⁷ 2Chr. 35²⁰⁻³⁶⁵.

Jeremiah's comments on these events:—

Jer. 22¹⁻¹². Note particularly 22¹⁰⁻¹².

Jer. 26¹⁻²⁴. Predicts fall of Jerusalem and is arrested for treason.

BalJ. 23-25, 29; Ben. 1-9; Bud. 179-180, 189-190; Cor. 140; Dri. 259, 260; EBr. 628; CorP. 100-101; EBi. ii. 2390; Goo. 322-325. HDB. ii. 572. Ken. 182-189; McC. ii. 408-409, iii. 132-142; Kit. ii. 387-388; Kau. 77; Mas. 485, 513-516; Ptn. 273-274; Pri. 205-206, 210-211; Rog. ii. 286-291, 309-313; Say. 451; Sch. ii. 43-47; SmiM. 17-28.

b. The Book of Nahum.

1²⁻²² (except 1^{11.15b} 2¹) is an alphabetic poem. 1^{11.15b} 2¹ form the beginning of the oracle in 2³⁻³¹⁹. 2³⁻³¹⁹ is an oracle against Nineveh.

The psalm in 1²⁻²² is a later addition to the book. Alphabetic form is late.—cf. Ps. 9-10, 25, 34, 37, 111, 112, 119, 145, Lam. 1, 2, 3, 4, Pr. 31¹⁰⁻³¹. To what age do these belong? Historical situation assumed not that of the rest of the book.

The oracle in 1^{11.15b} 2¹ 2³⁻³¹⁹ is the work of Nahum. Major limit of age set by 3⁸⁻¹⁰, fall of Thebes in 661 known. Minor limit set by 2⁸ 3⁷, etc., fall of Nineveh future. Relation of Assyria to Judah: 1^{11.15}. State of Assyria: 2¹¹ 3¹⁻⁴ 3^{8-9.16f}. No naming of the foes that are to destroy Nineveh. Probably uttered shortly before the fall of Nineveh in 606.

See DavN. 13-20, 30-44, 137-138; Dri. 334-337; EBr. xvii. 155; CorP. 77-78; EBi. 3260-3261; HDB. iii. 474-476; Ken. 168; McC. ii. 411-414; Kit. ii. 381; Kau. 60; Pri. 207; SmiM. ii. 81-114.

c. Characteristics of the author.—His birthplace.—

Traditional view.—Probable birthplace.—Literary characteristics.

See DavN. 9-13; Dri. 335; EBr. xvii. 165; HDB. iii. 473; SmiM. ii. 77-80.

d. Theology of Nahum.

1. Idea of God: 2¹³ 3⁵.
2. Idea of righteousness not stated.
3. The sin of Judah not mentioned.
4. The sin of Assyria: 2^{11f}. 3^{1.4f.19b}.
5. Punishment of Judah not mentioned.

6. Punishment of Assyria: 2¹³ 3^{10-11, 17} 23⁷ 3¹⁸⁻¹⁹.

7. Messianic hope absent.

Compare Nahum with the preceding prophets.

See DavN. 20-21; HDB. iii. 477.

606. Late in the year Nineveh was destroyed.

See Cor. 139; Goo. 326-330; McC. ii. 408-409; Mas. 485-486; Ptn. 274; Pri. 206-207; Rog. 291-295; Say. 452.

Theme for paper and discussion: "The Influence of Deuteronomy upon the Later Development of the Religion of Judah."

See literature under 619.

LESSON IX.

JEREMIAH, HABAKKUK, AND EZEKIEL FROM THE FALL OF NINEVEH TO THE FALL OF JERUSALEM (605-586 B. C.).

a. Events and oracles of the year 605.

605. Necho defeated by Nebuchadrezzar, crown-prince of Babylon.

Jer. 46¹⁻¹²: Description of Necho's defeat.

Jer. 46¹³⁻²⁸: Oracle against Egypt.

Jer. 47-49³³: The Chaldeans shall conquer all lands.

Jer. 36: Jeremiah dictated to Baruch the oracles spoken between 624 and 605, i. e. Jer. 14-19¹³. The book was read in the temple and was destroyed by King Jehoiakim, but was reproduced by Jeremiah and Baruch.

Jer. 45: Oracle to Baruch.

Jer. 25: Nebuchadrezzar shall take Judah captive.

See BalJ. 25-27, 30-40; Ben. 222-224, 230-257, 211-219, 29-62; Bud. 191; Cor. 140; Dri. 264-266, 260-264; EBr. xiii. 628; CorP. 101; EBi. ii. 2380; Goo. 335; HDB. ii. 573, 575; Ken. 169, 190; McC. iii. 174-175, 177-209; Kit. ii. 389; Kan. 78; Mas. 517-518, 534-535; Ptn. 274-275; Pri. 211; Rog. ii. 313-315; Say. 452; SmiM. 29; Str. 170-180, 240-250, 285-288, 293-316.

Hab. 1¹⁻¹¹: Corruptness of Judah (1^{2,4}); the Chaldeans are coming to punish (1⁵⁻¹¹).

See Dri. 337-338; DavN. 45; EBr. xi. 357; CorP. 78; EBi. ii. 1923; HDB. ii. 269; Ken. 168; McC. iii. 175, 210; Kit. ii. 391; Kau. 75; Mas. 536; SmiM. ii. 115-124.

b. Events and prophecies from 605-593.

605. Nebuchadrezzar king of Babylon.

604-601. Neb. organized Babylonia: Har. 134-157.

See BalL. 203-206; CorP. 128; Goo. 337-339; Say. 452-455; Sch. ii. 47-51; McC. iii. 148-159; Mas. 518-520, 559-565; Pri. 215-217; Rog. ii. 316-317.

600. Neb. invaded Syria and Palestine and all the kings submitted: 2Ki. 24¹⁻⁷ 2Chr. 36⁶⁻⁷.

See Cor. 141; Goo. 339; McC. iii. 167-168; Ptn. 275.

Prophecy in Hab. 1¹²⁻²⁰. Babylon exceeds her mission to chastise (1¹²⁻¹⁷). Appeal to God (2¹), answer, Babylon shall fall (2²⁻⁸). Woes upon Babylon (2⁹⁻²⁰).

See DavN. 45-83; Dri. 337-338; EBr. xi. 357; EBi. ii. 1924-1925; HDB. ii. 269-271; McC. iii. 212-219; Kit. ii. 391; Kau. 75; SmiM. ii. 124-148.

597. Jehoiakim revolted: 2Ki. 24¹.

Jer. 22¹³⁻¹⁹: Oracle against Jehoiakim.

596. Invasion of Neb.: 2Ki. 24²⁻⁴.

Jeremiah's oracle to the Rechabites: Jer. 35.

Death of Jehoiakim, accession of Jehoiachin (Coniah): 2Ki. 24⁶⁻⁹ 2Chr. 36⁸⁻⁹.

Jeremiah's oracle to Jehoiachin: 22²⁰⁻²³⁸.

Neb. besieged Jerusalem, Jehoiachin surrendered, first captivity, Zedekiah appointed king: 2Ki. 24¹⁰⁻¹⁹ 2Chr. 36¹⁰⁻¹² Jer. 52²⁸.

Jer. 24: Comments on these events.

Jer. 19¹⁴⁻²⁰¹⁸: Jeremiah declared that the fall of Jerusalem was impending (19¹⁴⁻¹⁵). Arrested and put into the stocks (20²). Oracle against Pashhur (20³⁻⁶). Jeremiah's lament (20⁷⁻¹⁸).

Jer. 29: Letter to the captives in Babylonia.

Jer. 40³⁴⁻³⁹: Oracle against Elam.

See BalJ. 43-46, 411-424; Ben. 44-53, 80-95, 96-113, 131-140; Cor. 141; Dri. 259, 260, 258, 265, 261; EBr. 628; CorP. 102; EBi. ii. 2390; Goo. 340; HDB. ii. 573; Ken. 191-194; McC. iii. 168-171, 220-230, 238-242; Kit. ii. 390; Mas. 536-537; Ptn. 275; Pri. 212-214; Rog. ii. 318-319; Str. 156-160, 167-169, 141-147, 316-317, 192-198.

593. Projected revolt of the kings of Palestine: Jer. 27³ 28¹.

Jer. 27-28: Jeremiah's opposition to the revolt.

Jer. 23⁹⁻⁴⁰: Oracle against the false prophets.

Zedekiah compelled to go to Babylon to clear himself. Letter sent by Jeremiah: Jer. 51⁵⁹⁻⁶⁴.

See BalJ. 47; Ben. 115-130; Cor. 141; Dri. 261, 259; CorP. 103; Goo. 341; HDB. ii. 573; Ken. 195; McC. iii. 233, 243; Kit. ii. 392; Kau. 79; Mas. 539-540; Ptn. 276; Str. 185-192, 160-167.

c. Life of the Jewish exiles in Babylonia.

See McC. iii. 318-368; Mas. 627-628; SmiI. ii. 36-70.

d. The prophet Ezekiel.—Lineage and birthplace: 1³ 40⁶.—Natural endowments.—Early occupation, priest at Jerusalem.—Education.—Prejudices.—Style.—Personal history of Ezekiel: 1² 33²¹ 40¹ 1¹ 3¹⁵.

See DavE. xvii-xxxi; Dri. 278-279; EBr. viii. 828; CorP. 115; EBi. ii. 1460-1461; HDB. i. 814-816; McC. iii. 245; Kan. 86-87.

e. Events and prophecies from 592 to 586.

592. The call of Ezekiel: 1⁴-3¹⁵ (cf. 1²)—Is the vision literal or figurative? What was the effect on Ezekiel? 2¹⁻⁴ 3^{1-4f.10f.}—Physical impression: 3^{14f.25-27} 4⁴⁻⁶, partial paralysis.—The ecstatic experiences of Ezekiel.—Premonitions of visions: 8¹ 4¹ 20¹.—Repetition of the visions: 1⁴-3¹⁵ 8¹ 20¹ 24¹ 26¹, 29¹ 30²⁰ 31¹ 32¹⁷ 14¹ 23¹.—Foreknowledge in visions: 12^{3.6.18} 24^{16.25-27}.—Second sight: 11¹³ 24².—Symbolic actions: 12^{3.7.18} 24¹⁷.—Temporary power of speech: 3²⁷ 5⁵ 11²²⁻¹²² 12⁸ 24¹⁸.

The message: 3¹⁶⁻⁷²⁷.—Meaning of his physical condition: 3²⁴⁻²⁷ 4^{3b}.—Symbolic actions: 4¹⁻⁵⁴.—Interpretation of the "signs": 5⁵⁻⁷²⁷.

See DavE. xxxi-lv, 1-52; Dri. 280-281, 294-296; HDB. i. 817; McC. iii. 247-251; Mas. 540.

591. Ezek. 8-13: The fall of Jerusalem is certain.

See Bud. 199-200; DavE. 52-91; Dri. 281-282; EBr. viii. 828; CorP. 116-120; EBi. ii. 1463, 1467-1469; HDB. i. 817; Ken. 170; McC. iii. 251, 264; Kau. 87.

591-590. Ezek. 14-19.

See DavE. 92-137; Dri. 282-284; EBr. viii. 828; HDB. i. 817; McC. iii. 264-265.

590. Ezek. 20-23.

See DavE. 138-174; Dri. 285-286; EBr. viii. 829; HDB. i. 817.

588. Hophra (Apries), king of Egypt, invaded Palestine. Zedekiah joined him against Nebuchadrezzar. Neb. sent an army against Jerusalem: Herodotus, ii, 161; 2Ki. 25¹ 2Chr. 36¹³.

Ezek. 24: Oracle uttered at the beginning of the siege.

Jer. 21¹⁻¹⁰: Announces the fall of the city.

Jer. 34¹⁻⁷: Oracle against Zedekiah.

See BalJ. 48; Ben. 141-148; Cor. 142; DavE. 174-178; Dri. 286, 259, 263; EBr. viii. 829; HDB. ii. 573; Ken. 169; McC. iii. 268-274; Kit. ii. 393; Kau. 80; Mas. 541-543; Ptn. 277; Rog. ii. 320-324; Str. 147-149, 231-233.

587. Relief of Jerusalem by Hophra: Jer. 37⁵.

Jer. 37¹⁻¹⁰: Declaration that the Chaldeans will return.

Jer. 34⁸⁻²²: Re-enslavement of the freedmen.

Jer. 37¹¹⁻²¹: Jeremiah visited Anathoth and was arrested.

Jer. 30-31: Oracles uttered in prison, containing the Messianic hope of Jeremiah.

Jer. 30¹: Command to write a second book. The book written included Jer. 19¹⁴-37²¹.

Ezek. 29¹⁻¹⁶ 30¹⁻¹⁹: Oracles against Egypt.

See BalJ. 48-53; Ben. 149-154, 155-159, 319-328, 329-364; Bud. 192-199; Cor. 142; DavE. 212-214, 217-221; Dri. 261-262, 263, 289; CorP. 104; Ken. 169, 196; McC. iii. 274-280; Kit. ii. 393; Kau. 80; Mas. 542-544; Ptn. 277; Rog. ii. 325-327; Str. 246-250, 199-217.

586. Retreat of Hophra and return of the Chaldeans.

Jer. 38: Jeremiah cast into a pit and almost starved.

Jer. 39¹⁵⁻¹⁸: Oracle to Ebed-melech.

Jer. 32-33: Jeremiah redeemed a field in confidence of a return of the exiles.

Ezek. 30²⁰⁻²⁶ 31: Oracles against Egypt.

Capture of Jerusalem by Nebuchadrezzar and deportation of all but the poorest inhabitants: 2Ki. 25³⁻²² 2Chr. 36¹⁴⁻²¹ Jer. 39¹⁻¹⁴ 52¹⁻²⁹.

See Ben. 159-171, 308-328, 172-178; Cor. 142-148; DavE. 221-222; Dri. 263, 262, 289; EBr. viii. 829; CorP. 105; Goo. 341; HDB. ii. 573, i 817; Ken. 198; McC. iii. 281-295; Kit. ii. 393-394; Kau. 80-81; Mas. 545-

546; Ptn. 277; Pri. 215; Rog. ii. 327-332; Str. 219-229, 251-256, 260-261, 257-260, 345-351.

Theme for paper and discussion: "Characteristics of Ancient Babylonia and Life of the Exiles There."

See above under *c*; HDB. and EBi. Art. "Babylonia"; Peters, Nippur.

LESSON X.

GENERAL CHARACTERISTICS OF THE PRE-EXILIC LITERARY PROPHETS.

a. Similarity of the literary prophets to their predecessors.

1. Sought revelation through spiritual intuition, like the earlier seers, rather than through rational reflection (the wise) or the use of physical media of divination (the priests): see Part I. of this Syllabus, Lesson XI.

2. Like the earlier seers they had ecstatic visions: Am. 7¹⁻⁹ 8¹⁻⁹ Isa. 6 Jer. 1 Ezek. 1 etc. (cf. Gen. 15 Ex. 3 Num. 11²⁵⁻²⁶ 1 Sam. 3, 10¹⁰⁻¹³ 19²⁰⁻²⁴ 1Ki. 22¹⁹⁻²³).

3. Like the earlier seers they possessed the power of mind-reading: Isa. 7¹¹⁻¹³ 28^{14f.} 29^{15f.} Jer. 11^{18f.}

4. Like the earlier seers they had clairvoyant powers: Ezek. 11¹³ 24² (cf. 1 Sam. 9^{6-8.20} 1Ki. 14⁴⁻⁵).

5. Like the earlier seers they predicted events of the near future: Am. 4³ 5²⁷ Isa. 7, 16¹⁴ 22¹⁵⁻²⁵ 29¹⁻⁸ Jer. 28¹⁶ 34¹⁻⁸ (cf. 1 Sam. 10²⁻⁶ 1Ki. 14¹² etc.).

See EBi. iii. 3856-3858, 3870-3872; HDB. iv. 107, 111, 117, 120; Kit. ii. 315-317; Kau. 46-50, 250-257, 274-300; SmiM. i. 11-30.

b. Difference of the literary prophets from their predecessors.

The fundamental difference of the literary prophets from their predecessors was the emphasis that they laid upon the moral character of Yahweh. The early seers knew that Yahweh had moral attributes, but they did not make these central. For them Yahweh was primarily the national god of Israel. The literary prophets made the righteousness of Yahweh his

central attribute: Am. 1³⁻²⁸ 4² Hos. 3³ 11¹⁻⁴ 14¹⁻⁹ Isa. 6³ 14 5^{16,19,24} 10²⁰ 17⁷ 29¹⁹⁻²³ 30^{11,12,15} 31¹ 37²³ Jer. 2⁵ 11²⁰ etc.

See EBi. iii. 3865-3867; HDB. iv. 111; Kit. ii. 318.

c. Effect of the doctrine of Yahweh's righteousness upon the theology of the prophets.

1. The doctrine of God. — From the moral uniqueness of Yahweh the prophets inferred his sole divinity. — Thus for the first time theoretical monotheism arose in the religion of Israel: Am. 1³⁻²³ 4¹³ 5⁸ 9⁵⁻⁷ etc. From Yahweh's sole divinity followed his omniscience and his omnipotence.

See EBi. iii. 3866; HDB. iv. 119; McC. ii. 340; Sch. i. 226-230; SmiP. 47-89.

2. The conception of duty. — Yahweh requires of men a righteousness like his own: Am. 5^{14-15,24} Mic. 6⁸ etc. — He does not require sacrifice, incense, and feast days: Am. 4⁴ 5²¹⁻²⁵ Hos. 6⁶ Isa. 1¹¹⁻¹⁷ Mic. 6⁶⁻⁸ Jer. 6²⁰ 7²¹⁻²³.

See HDB. iv. 119; McC. ii. 341-343.

3. The sinfulness of Israel: Am. 2⁶⁻⁸ 3⁹ 4¹ 5^{7,11,12} Isa. 2⁸ 3¹⁵ 5⁷ Jer. 7⁴.

See McC. ii. 339.

4. The necessity of punishment. The prophets differ as to the foreign nation that will be used to chastise Israel, but they all agree that a "Day of Yahweh" is coming: Am. 2⁶ 5^{1,16,18} 8² Hos. 9^{16,17} 10¹⁴ 13¹⁴ Isa. 6⁹⁻¹¹ Mic. 1⁶ 3¹² Jer. 7¹⁴ 21¹⁰.

See HDB. iv. 111; McC. ii. 344-346; Kit. ii. 319.

5. Repentance as the result of punishment. — A remnant shall survive the catastrophe and shall return to Yahweh: Am. 5¹⁵ 9⁸ Hos. 5¹⁵ Is. 10²⁰ (cf. the name of Isaiah's son: 7⁶).

See HDB. iv. 121.

6. The restoration of Israel to the divine favor: Am 9⁹⁻¹⁵ Hos. 1¹⁰⁻²¹ 6¹⁻² 11⁸⁻¹¹ 14¹⁻⁹ Isa. 2²⁻⁴ 4²⁻⁶ 9²⁻⁷ 11¹⁻⁹ Mic. 5²⁻¹⁵ 7⁷⁻²⁰ Jer. 30-31.

See HDB. iv. 121-127.

d. Effect of the theology of the prophets upon their personal character.

1. The prophets ceased to be seers and became preachers of righteousness. — No longer cultivated artificial ecstasy. — No longer gave oracles about lost things or told fortunes like the old seers. — Always define themselves as preachers, not predictors: Am. 7¹⁶ Mic. 3⁸ Isa. 69¹³ Jer. 25⁴. The popular idea in the church that the prophets were mainly predictors of the future rests upon a false etymology of the Greek word *prophetes*. It is not from *pro-phaino*, "show beforehand," but from *pro-phemi*, "speak forth."

See CorP. 5-15; EBi. iii. 3869, 3873.

2. The prophets refused to use their powers for personal gain as the older seers had done: Mic. 3¹¹ Am. 7¹²⁻¹⁴ (cf. 1 Sam. 9⁷⁻⁸ 1Ki. 14³ 2Ki. 4⁴²). — This higher standard led to a split in the prophetic order. Those who wished to remain seers and to take pay opposed the great prophets and became the class that we known as the "false prophets." See Am. 7¹⁴ Hos. 4⁵ 9⁷⁻⁸ Isa. 3² 28⁷ 29¹⁰ Mic. 3^{5,6,11} Zeph. 3⁴ Jer. 2^{8,26} 4⁹ 5³¹ 6¹³ 8^{1,10} 13¹³ 14¹³⁻¹⁸ 23^{9,40} 26⁷⁻⁹ 27¹⁴⁻¹⁸ 28, 29⁸⁻⁹.

See Bud. 128-131; EBi. iii. 3874; HDB. iv., iii. 116, 118.

3. The prophets began to commit their teachings to writing. — No written prophecy before the time of Amos is known or is mentioned. — Writing was not due to the fact that the prophets were uttering predictions meant for a future age. — It was not due to the fact that literature first began in their age. — It was due to their consciousness of the permanent value of their teaching.

See Bud. 131-132; Ken. 79.

e. Origin of the prophets' doctrine of the supreme righteousness of Yahweh.

1. The traditional view is that they learned it from Moses and other predecessors. This view does not do justice to the originality of the prophets and rests upon a false dating of the Pentateuch and of other Old Testament writings.

2. Rationalism explains the doctrine as an inference from the misfortunes of the nation; but some of the prophets began to

preach judgment before there was any sign of disaster, e. g., Amos, Isaiah.

3. Others say that the prophets foresaw the disaster by their clairvoyant power and then inferred from it that Yahweh must be righteous; but the other Israelites did not draw this inference even when the disaster came.

4. The only possible theory of the prophets' conception of God is that they received it by revelation from God himself. — This is the claim that they all make: Am. 7, Hos. 1² Isa. 6 Jer. 1 Ezek. 1-2.

See Bud. 125-128; CorP. 41-46; EBi. iii. 3868; HDB. iv. 113-116; Kit. ii. 317-318; SmiM. i. 44-60; SmiP. 108-120.

Theme for paper and discussion: "What Sort of Predictions are Found in the Prophets, and how Literally are these Fulfilled?"

See HDB. and EBi. Art. "Prophecy"; Kuenen, Prophets of Israel.

LESSON XI.

JEREMIAH, EZEKIEL, AND OBADIAH AFTER THE FALL OF JERUSALEM.

a. Jeremiah's history after the fall of Jerusalem.

586. Gedaliah governor of Judea. Murder of Gedaliah and flight of Jews to Egypt: Jer. 40¹-43⁷ 2Ki. 25²³⁻²⁶.

Jer. 43⁸-44³⁰. Oracle uttered in Egypt.

See BalJ. 53-57; Ben. 178-208; Dri. 263-264; CorP. 106-107; Ken. 199-204; McC. iii. 296-312; Kit. ii. 394; Kau. 82-84; Mas. 548-549; Ptn. 277-278; Rog. ii. 333-335; Str. 261-282.

b. Ezekiel's ministry after the fall of Jerusalem.

586. Ezek. 33²¹⁻³³: Ezekiel cured of dumbness by the shock of the news of the fall of Jerusalem. In this he saw a sign of the coming restoration of Judah, and from this time forward his oracles changed from denunciation to hope.

Ezek. 33¹⁻²⁰: Comment on fall of Jerusalem.

Ezek. 34: Yahweh will raise up faithful kings.

Ezek. 35: The Edomites shall be driven out of Judah.

Ezek. 36: The land of Judah shall be restored.

Ezek. 37: The spiritual quickening of the nation.

Ezek. 38-39: Prediction of an unsuccessful attack of the Scythian hordes upon the restored nation.

Ezek. 25: Oracle against Ammon, Moab, Edom, and Philistia.

Ezek. 26-28: Oracles against Tyre and Sidon.

See Bud. 200-203; DavE. 239-287, 178-211; Dri. 290-291, 287-289; EBr. viii. 829; EBi. ii. 1464-1465, 1467-1469; HDB. i. 818; McC. iii. 391; Kau. 38; Mas. 629-632.

585. Ezek. 32: Oracle against Egypt.

See DavE. 231-238; Dri. 289; McC. iii. 391.

585-573. Nebuchadrezzar besieged Tyre unsuccessfully: Josephus, *Cont. Ap.* i. 21.

See Goo. 342; Mas. 549; Ptn. 278; Rog. ii. 337-338.

581. Third deportation of Jews: Jer. 52³⁰.

572. Ezek. 40-48: A ceremonial code designed for the use of the restored nation. In 44¹⁰⁻¹⁶ Ezekiel takes away the priesthood from the Levites and restricts it to the sons of Zadok, i. e. the Aaronic priests of Jerusalem. He thus advances far beyond Deut. (cf. Deut. 18¹ etc.) and prepares the way for the Priestly Code in the Pentateuch, which knows only sons of Aaron as priests (cf. Lev. 21-22 etc.).

In thus commanding sacrifice and ceremony Ezekiel contradicts the teaching of the earlier prophets (cf. Am. 5²¹⁻²⁵ Hos. 6⁶ Isa. 1¹¹⁻¹⁴ Mic. 6⁶⁻⁸ Jer. 6²⁰ 7²¹⁻²²) and shows the beginning of the decline of prophecy in consequence of the Deuteronomic compromise between prophetism and ritualism.

See Bud. 203-208; DavE. 287-361; Dri. 292-294; CorP. 120-124; EBi. ii. 1466, 1469-1471; McC. iii. 368-379; Kau. 89-91.

570. Ezek. 29¹⁷⁻²¹. Nebuchadrezzar is promised Egypt in compensation for his failure to take Tyre.

See DavE. 215-217; Dri. 289; Ptn. 278.

c. The prophecy of Obadiah.

Ob. 1^{1-6,8-9} is a quotation from an early prophet also quoted in Jer. 49. (See Lesson II., end.)

Ob. 17¹⁰⁻²¹ is an oracle against Edom by a prophet of the

Babylonian exile. Ob. 17 is an allusion to the Arabian invasion of Edom. Ob. 11-14.²⁰ refers to Edom's conduct at the capture of Jerusalem (cf. Ezek. 25¹²⁻¹⁴ Ps. 137). The return of Judah is predicted (17²¹) and must therefore lie in the future.

See Dri. 318-320; EBr. xvii. 702-703; EBi. iii. 3455-3462; HDB. iii. 577-580; Perowne, "Obadiah," in Cambridge Bible; SmiM. ii. 163-186.

Theme for paper and discussion: "Ezekiel's Influence upon the Development of Judaism."

See literature under 592.

LESSON XII.

ISAIAH 40-66 AND KINDRED PROPHECIES.

a. Events of the later years of the exile.

570. Amasis became king of Egypt.

See Mas. 557.

568. Nebuchadrezzar invaded Egypt.

See Goo. 342; Hog. 116-117; Mas. 558; Ptn. 278; Rog. ii. 339-353.

562. Death of Nebuchadrezzar and accession of Evil-Merodach.

See Cor. 148; CorP. 129; Goo. 342-349; Hog. 120; McC. iii. 392; Mas. 566; Ptn. 278; Rog. ii. 354; Sch. ii. 51.

560. Jehoiachin released from prison: 2Ki. 25²⁷⁻³⁰.

559. Neriglissar king of Babylon.

See CorP. 129; Goo. 349; McC. iii. 393; Ptn. 278; Rog. ii. 356-358.

556. Labashi-Marduk king of Babylon.

See Goo. 349; Ptn. 279; Rog. ii. 358.

555. Nabonidus king of Babylon. — Astyages, king of Media, took Mesopotamia away from Babylon: Har. 157-174.

See BalL. 207-221; CorP. 129; Goo. 367, 369-372; McC. iii. 394; Mas. 555; Ptn. 279; Pri. 219-222; Rog. ii. 359-368.

550. Cyrus conquered Astyages.

See Cor. 149; CorP. 129; Goo. 368; Hog. 124; McC. 395-404, 426-431; Mas. 598; Ptn. 279; Pri. 223-225; Rog. ii. 368-372.

550-547. Conquest of Persia and defeat of Croesus, king of Lydia, by Cyrus.

See Cor. 149; Goo. 372-373; McC. 404-407; Mas. 613-627; Ptn. 280; Pri. 225; Rog. ii. 372-373.

546-545. Belshazzar, the crown prince of Babylon, commanded the army on the frontier expecting an attack by Cyrus.

See Goo. 374; Hog. 122-124; McC. iii. 408-410; Ptn. 280; Rog. ii. 374.

b. Contents of Isaiah 40-66 (Deutero-Isaiah).

I. The certainty of Judah's restoration from Babylon, 40-48

1. The return is sure because it is promised by God, 40¹-42¹⁷

Opening prediction of deliverance from Babylon
and theme of book 40¹⁻¹¹

Guaranteed by the character of God. 40¹²-41²⁹

The omnipotent creator of nature. 40¹²⁻³¹

The director of history, who has raised up a
conqueror to confound the heathen (5⁷), but
to aid Israel (8-20). 41¹⁻²⁰

The revealer of the future, who has predicted
events now happening. 41²¹⁻²⁹

Guaranteed by the still unfulfilled destiny of Israel. 42¹⁻¹⁷

That destiny is to teach and to redeem the
world 42¹⁻⁸

It is now to go into fulfillment. 42⁹⁻¹⁷

**2. All obstacles to the return will be overcome by
God's grace. 42¹⁸-45²⁵**

The unbelief of Israel (18-25) shall be overcome by
God's wonderful acts of redemption (1-21). 42¹⁸-43²¹

Israel's failure to worship God ritually during the
exile (22-24) shall be no obstacle to God's free
grace (25^f). 43²²-44⁵

The present power of the heathen shall be broken,
for their gods are nothing (6-23). God has
already raised up Cyrus (24^f). 44⁶-45²⁵

3. The fall of Babylon is determined by God. 46-48

Her gods shall be carried captive. 46

She shall be made desolate despite her magic. 47

Let the impenitent of Israel take warning from
her fate. 48

- II. The Servant of Yahweh as the ground of Israel's restoration 49-57
1. The Servant of Yahweh is the reason for Israel's restoration, renewal, and the enlightenment of the Gentiles. 49¹-52¹²
 The divine purpose in regard to the Servant of Yahweh which is 49¹-13
 Due to God's eternal election of Israel, not Israel's faith. 49¹⁴-50³
 Through his prophetic work of suffering, teaching, and faith. 50⁴-51⁸
 Shall result in the return of the exiles and dawn of Messianic age 51⁹-52¹²
 2. It is through his sufferings that the redemption is effected. 52¹³-54¹⁷
 Description of his vicarious sufferings for his people. 52¹³-53¹²
 The glory of the resulting redemption. 54
 3. Exhortation in view of the approaching restoration, 55-57
 To those who are still faithful among the exiles 55¹-56⁸
 To those who like their fathers refuse to hear the prophet. 56⁹-57²¹
- III. Encouragement in view of delay in fulfillment of prophecy. 58-66
1. Due to sin of Israel (58), not to God's inability (59)
 2. Though still delayed the promises shall be fulfilled. 60-63⁶
 The coming glory (60) The prophet's own assurance. 61-62
 Judgment of Edom. 63¹-6
 3. Last words of faith and exhortation on the eve of deliverance. 63⁷-66²⁰
 Prayer that time may be hastened (63⁷-64¹²). Answer of God. 65
 Last solemn warning to the impenitent. 66

See Del. ii. 133-473; Dri. 231-236; CorP. 132-144; HDB. ii. 495-497; Ski. ii. ix-xvi. 1-232; SmiI. ii. 71-468.

c. Date of Isaiah 40-66.

1. Not a question of authenticity, for does not claim Isaiah as author.

2. No editorial superscription assigning it to Isaiah.

3. Does not create indirect impression that Isaiah was author.

4. No ancient evidence assigning to Isaiah.

5. No trace of this prophecy before the exile. — Mic. Nah. Hab. Zeph. Jer. and Kings ignore it and do not know its teaching.

6. Historical situation not that of Isaiah, but of exile.

History up to the exile it views as past.

The Assyrian oppression is long since past: 52⁴.

Utterances of Jer. and Hab. referred to: 44⁸ 44^{25f}.

Fall of Jerusalem past: 47⁶ 51¹⁹ 52² 63¹⁸ 64¹⁰ 49^{8,19} 44^{26,28} 51³ 52⁹ 58¹² 60¹⁰ 61⁴ 62⁴.

This argument is not a denial of predictive prophecy, for fall of Jerusalem is not predicted but assumed.

The exile is the constantly assumed present of author.

Sufferings of exiles 41⁵¹ 42^{22f}. 43²⁸ 49²⁵ 50¹ 57¹⁷.

Author identifies himself with exiles: 52⁵ ("here") 65²⁰ 66¹³.

Knowledge of parties among the exiles.

Knowledge of Babylonia: 43¹⁴ 46¹ 47⁹⁻¹⁵ 65^{2-7,11} 40^{19f}. 41^{6f}. 44^{9f}. 46^{6f}. 44⁴ (poplars) 41¹⁹ 55³ (myrtle).

Cyrus a contemporary: 41^{2f}. 45¹⁻³ 44²⁸.

Fall of Babylon and return lie in the future. — These only prediction: 51¹⁴ 47¹ 48²⁰ 44²⁸ 43⁵⁻⁸ 51¹¹ 52^{2f}. 46^{1f}. 48¹⁴.

7. Theological standpoint is different from Isaiah. — Absence of doctrine of holiness, judgment, the "remnant". — Babylon takes the place of Assyria; "Servant of Yahweh" of Messiah. — Conversion instead of conquest of the heathen.

8. Diction and style are very different from Isaiah.

Conclusion. — This prophecy must have been written by a Jewish exile in Babylonia to announce the coming deliverance of the nation by Cyrus.

See Bud. 208-218; CheI. 237-283; Del. ii. 120-133; Dri. 230-231, 236-244; EBr. xiii. 379-384; EBi. ii. 2203-2207; HDB. ii. 493-495; McC. iii. 419-426; Kau. 96-99; Mas. 632-633; Ski. ii. xvii-xxxix; SmiI. ii. 3-25.

d. Other prophecies of the same period as Isa. 40-66.

1. Isa. 11¹⁰-12⁶, the appendix to the first book of Isaiah. It predicts a return of exiles from all lands (11¹¹⁻¹³⁻¹⁵⁻¹⁶) and a restoration of the territory seized by the Philistines, Edomites, Moabites, Ammonites, and Arabians during the exile (11¹⁴). The song of praise (12) is closely similar to Deutero-Isaiah.

See CheI. 59-67; Del. i. 286-292; Dri. 210; Kau. 100; MitI. 80-81, 249-255; Ski. i. 99-104.

2. Isa. 34-35. The appendix to the third book of Isaiah. The Edomites shall be punished for taking the land of Judah during the exile (34); cf. Obad. Ps. 137⁷ Ezek. 35 Isa. 63. Return of the exiles through the desert (35) is precisely similar to Deutero-Isa.

See CheI. 204-211; Del. ii. 63-75; Dri. 225; Kau. 99; Ski. 254-261; SmiI. i. 438-443.

e. Prophecies immediately before the fall of Babylon.

544-540. Cyrus invaded Babylonia.

1. Isa. 13¹-14²³. Prediction of the fall of Babylon. — The Medes are coming (13¹⁷) Babylon shall be destroyed (13¹⁹). — The exiles shall be restored. (14¹⁻⁴).

See CheI. 67-78; Del. i. 292-315; Dri. 211-212; McC. iii. 415-417; Kau. 100; Ski. i. 105-118; SmiI. i. 401-404.

2. Isa. 21¹⁻¹⁰. Elam and Media, i. e. Persia, shall destroy Babylon.

See CheI. 121-128; Del. i. 375-383; Dri. 216; McC. iii. 418; Ski. i. 156-160; SmiI. i. 202-204.

Jer. 50-51⁵⁸. The speedy fall of Babylon. Note particularly 51¹¹. The Medes are raised up against Babylon.

See Ben. 258-268; Dri. 266-267; EBr. 628; McC. iii. 417; Str. 318-344.

539. Belshazzar defeated. Nabonidus took refuge in Babylon.

See Goo. 374; Hog. 125-129; McC. 411-414; Mas. 633-634; Rog. ii. 376-381.

Babylon surrendered to Cyrus. End of Babylonian empire.

See Cor. 150; Goo. 374-376; Mas. 634-638; Ptn. 281; Pri. 225-231.

f. Effect of the exile upon Israel. Changed it from a nation to a religion.

See CorP. 108-114; McC. iii. 313-317, 380, 388; SmiI. 36-70.

Theme for paper and discussion: "The Effect of the Exile upon the Hebrew Religion."

See above under *f.* and Lesson IX. *c.*

COMPARATIVE CHRONOLOGICAL TABLE.

B. C.	ASSYRIA	BABYLON	ISRAEL	JUDAH
812	Rammannirari III.			
799	.....	.....	Jehoash	
798	.....	.....	.....	Amaziah
790	.....	.....	.....	Uzziah
784	.....	.....	Jeroboam II.	
783	Shalmaneser III.	.....	
773	Ashurdan III.	.....	
755	Ashurnirari II.	Nabushumishkun		
747	.....	Nabunatsir		
745	Tiglathpileser III.			
744	.....	.....	Menahem	
739	.....	.....	.....	Jotham
735	.....	.....	Pekahiah	
734	.....	.....	Pekah	Ahaz
733	.....	Nabushumiddin	Hoshea	
732	.....	Nabushumukin		
732	.....	Ukinzer		
729	.....	Tiglathpileser III.		
727	Shalmaneser IV.	Shalmaneser IV.		
722	Sargon	Merodachbaladan	Fall of Samaria	
			EGYPT	
719	.....	.....	.....	Hezekiah
709	.....	Sargon	Shabako	
705	Sennacherib	Mardukzakirshum		
704	.....	Merodachbaladan	Shabatako	
702	.....	Belibni		
699	.....	Ashurnadinshum		
693	.....	Nergalushezib		
692	.....	Mushezib-Marduk	Tirhaqa	
691	.....	.....	.....	Manasseh
689	.....	Sennacherib		
681	Esarhaddon	Esarhaddon	Esarhaddon	
668	Ashurbanipal	Shamashshumukin	Ashurbanipal	
647	.....	Ashurbanipal	Psammetik I.	
637	.....	.....	.....	Amon
636	.....	.....	.....	Josiah
625	Ashuretililani	Nabopolassar	Necho II.	
625	Sinsharishkun			
606	Fall of Nineveh	.....	.....	Jehoahaz
605	.....	Nebuchadrezzar	.....	Jehoiakim
596	.....	.....	.....	Jehoiachin
596	.....	.....	Psammetik II.	Zedekiah
588	.....	.....	Hophra	
586	.....	.....	.....	Fall of Jerusalem
570	.....	.....	Amasis	
562	.....	Evil-Merodach		
559	.....	Neriglissar		
556	.....	Labashi-Marduk		
555	.....	Nabonidus		
539	.....	Fall of Babylon		

CHRONOLOGY OF THE BOOK OF KINGS.

Assyrian Mention.	B. C.	ISRAEL.			JUDAH.		
		Kings.	YEARS.		Kings.	YEARS.	
			Given.	Real.		Given.	Real.
PERIOD I.		Jeroboam,	22	21 ¹	Rehoboam,	17	16
		Nadab,	2	1	Abijah,	3	2
		Baasha,	24	23	Asa,	41	40
		Elah,	2	1			
		Omri,	12	11			
Ahab, . . .	854	Ahab,	22	21	Jehoshaphat	25	24
		Ahaziah,	2	1	Jehoram,	8	7
		Joram,	12	10 ²	Ahaziah,	1	..
			98	89		95	89
PERIOD II.							
Jehu, . . .	842	Jehu,	28	27	Athaliah,	6	5
		Jehoahaz,	17	16	Joash,	40	39
		Jehoash,	16	15	Amaziah,	29	8 ³
		Jeroboam II,	41	40	Uzziah,	52	51
Menahem,	738	Menahem,	10	9			
		Pekahiah,	2	1	Jotham,	16	5 ⁴
Total, 108 years,			114	108		143	108
PERIOD III.							
Pekah, Ahaz, . . .	734	Pekah,	20	1 ⁵	Ahaz,	16	15
Hoshea,	733	Hoshea,	9	8			
Samaria fell, . . .	722	Siege of Samaria,	3	3			
Total, 12 years,			32	12			
					Hezekiah,	29	28
					Manasseh,	55	54
					Amon,	2	1
					Josiah,	31	30
					Jehoiakim,	11	10
					Jehoiachin,	..	..
					Zedekiah,	11	10
Jerusalem fell, . . .	586						
Total, 148 years,						155	148

NOTES ON THE PRECEDING TABLE.

¹ Jeroboam and Rehoboam came to the throne in the same year (1 Ki. 12), Joram and Ahaziah were killed on the same day (2 Ki. 9²⁴⁻²⁷); therefore the sum of the years of the kings of Israel from Jeroboam to Joram should equal the sum of the years of the kings of Judah from Rehoboam to Ahaziah; but the figures in the Book of Kings give 98 years for Israel and 95 for Judah. The difficulty is helped if we recognize that the first year of one king was also counted as the last of his predecessor, so that one year must be subtracted from each reign to obtain its actual length. Subtracting thus, we obtain a total of 90 years for Israel and 89 for Judah, still one too much for Israel.

² The Assyrian records show that Ahab was alive in 854 B. C., and that Jehu was king in 842. If we suppose that 854 was Ahab's last year and 842 Jehu's first year, we obtain as a maximum 11 years for Ahaziah and Joram. Kings gives them 12 years, even if we subtract one year from each of their reigns. This shows that we must subtract still another year from Joram's reign. When this is done the totals for Israel and Judah in Period I correspond.

³ Jehu is named as king in 842, and this, as just seen, must have been his first year. Pekah is named as king in 734. If this was his first year, we obtain as the largest possible total of the years of the kings of Israel from Jehu to Pekahiah, inclusive, 108 years. This exactly corresponds with the data of the Book of Kings when we subtract 1 from each reign to allow for the overlapping of the last year of one king and the first of the next. We may assume, therefore, that 734 was Pekah's first year. It was also the first year of Ahaz, because the war that Pekah waged against Ahaz in 734 was begun during the lifetime of his father (2 Ki. 15³⁷). The sum of the years of the kings of Judah from Athaliah to Jotham should therefore equal the sum of the years of the kings of Israel from Jehu to Pekahiah; in reality it is 29 years longer. Amaziah's 29 years are impossible, because his murder was due to his unsuccessful war with Jehoash, who died in 784 (cf. 2 Ki. 14^{12-14, 19-20}). Probably we should read 9 instead of 29, and then subtract 1 as in all other cases.

⁴ Part of Jotham's reign was contemporaneous with his father (2 Ki. 15⁵). Ten years are probably to be subtracted for his coregency. By thus reducing Amaziah and Jotham the total for Judah in Period II is made to equal the total for Israel in Kings and in the Assyrian records.

⁵ Pekah is given 20 years in 2 Ki. 15²⁷, but this is clearly impossible, since Menahem is mentioned in the Assyrian records in 738 and Hosea in 733, and since, as just seen, 734 must have been Pekah's first year. We must read 2 instead of 20 and then subtract as usual.

These considerations show that, while the recorded lengths of the reigns in the Book of Kings are generally correct, no dependence is to be placed upon the synchronisms of the two kingdoms, such as 2 Ki. 18¹, etc. They rest solely upon late editorial calculation.

LIST OF BOOKS REFERRED TO.

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 BalL. Ball, Light from the East.
 Bdg. Budge, The History of Esarhaddon.
 Ben. Bennett, "Jeremiah" in the Expositor's Bible.
 Bud. Budde, The Religion of Israel to the Exile.
 CheH. Cheyne, "Hosea" in the Cambridge Bible.
 CheI. Cheyne, Introduction to the Book of Isaiah.
 Cor. Cornill, History of the People of Israel.
 CorP. Cornill, The Prophets of Israel.
 DavE. Davidson, "Ezekiel" in the Cambridge Bible.
 DavN. Davidson, "Nah., Hab., Zeph." in Cambridge Bible.
 Del. Delitzsch, Commentary on the Book of Isaiah.
 Dri. Driver, Introduction to the Old Testament.
 DriA. Driver, "Amos" in the Cambridge Bible.
 EBi. Encyclopædia Biblica.
 EBr. Encyclopædia Britannica.
 Goo. Goodspeed, History of Babylonians and Assyrians.
 Har. Harper, Babylonian and Assyrian Literature.
 HDB. Hastings, Dictionary of the Bible.
 Hog. Hogarth, Authority and Archæology.
 KB. Keilinschriftliche Bibliothek.
 Kel. Kellner, Assyrian Monuments Illustrating Isaiah.
 Ken. Kent, History of the Hebrew People, vol. ii.
 Kit. Kittel, History of the Hebrews.
 Mas. Maspero, The Passing of the Empires.
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 MitA. Mitchell, Amos: A Study in Exegesis.
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 Ptn. Paton, The Early History of Syria and Palestine.
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 Rog. Rogers, History of Babylonia and Assyria.
 Rost. Rost, Keilschrifttexte Tiglat-Pileasers III.
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 SmiI. G. A. Smith, "Isaiah" in the Expositor's Bible.
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 Win. Winckler, Keilschrifttexte Sargons.

I N D E X

PROPHECIES.	DATE B.C.
Isa. 1.....	701
Isa. 2 ²⁻⁵	After 701
Isa. 26-46.....	739-735
Isa. 5.....	739-735
Isa. 6.....	739
Isa. 7.....	734
Isa. 8 ¹⁻⁹⁷	734
Isa. 9 ⁸⁻¹⁰⁴	739-735
Isa. 10 ⁵⁻³⁴	701
Isa. 11 ¹⁻⁹	734
Isa. 11 ¹⁰⁻¹²⁶	About 545
Isa. 13 ¹⁻¹⁴²³	About 540
Isa. 14 ²⁴⁻²⁷	702
Isa. 14 ²⁸⁻³²	705
Isa. 15 ¹⁻¹⁶¹²	About 740
Isa. 16 ¹³⁻¹⁴	711
Isa. 17 ¹⁻¹¹	734
Isa. 17 ¹²⁻¹⁴	702
Isa. 18 ¹⁻⁷	701
Isa. 19.....	670
Isa. 20.....	711
Isa. 21 ¹⁻¹⁰	About 540
Isa. 21 ¹¹⁻¹²	711
Isa. 21 ¹³⁻¹⁷	711
Isa. 22 ¹⁻¹⁴	701
Isa. 22 ¹⁵⁻²⁵	702
Isa. 23.....	725
Isa. 24-27.....	Post exilic
Isa. 28 ¹⁻⁶	724-722
Isa. 28 ⁷⁻³²²⁰	702
Isa. 33.....	701
Isa. 34-35.....	About 545
Isa. 36 ¹⁻³⁷⁷	701
Isa. 37 ⁸⁻³⁸	701
Isa. 38.....	705
Isa. 39.....	704
Isa. 40-66.....	About 545
Jer. 1.....	624
Jer. 2-10.....	624-619
Jer. 11 ¹⁻¹⁹¹³	619-606
Jer. 19 ¹⁴⁻²⁰¹⁸	596

PROPHECIES.	DATE B.C.
Jer. 21 ¹⁻¹⁰	588
Jer. 21 ¹¹⁻¹⁴	624-619
Jer. 22 ¹⁻¹²	606
Jer. 22 ¹³⁻¹⁹	597
Jer. 22 ²⁰⁻²³⁸	596
Jer. 23 ⁹⁻⁴⁰	593
Jer. 24.....	596
Jer. 25.....	605
Jer. 26 ¹⁻²⁴	606
Jer. 27-28.....	593
Jer. 29.....	596
Jer. 30-31.....	587
Jer. 32-33.....	586
Jer. 34 ¹⁻⁷	588
Jer. 34 ⁸⁻²²	587
Jer. 35.....	596
Jer. 36.....	605
Jer. 37 ¹⁻¹⁰	587
Jer. 37 ¹¹⁻²¹	587
Jer. 38.....	586
Jer. 39 ¹⁻¹⁴	586
Jer. 39 ¹⁵⁻¹⁸	586
Jer. 40-43 ⁷	586
Jer. 43 ⁸⁻⁴⁴³⁰	586
Jer. 45.....	605
Jer. 46 ¹⁻¹²	605
Jer. 46 ¹³⁻²⁸	605
Jer. 47-49 ³³	605
Jer. 49 ³⁴⁻³⁹	596
Jer. 50-51 ⁵⁸	About 540
Jer. 51 ⁵⁹⁻⁶⁴	593
Jer. 52 ¹⁻²⁹	586
Jer. 52 ³⁰	581
Jer. 52 ³¹⁻³⁴	560
Ezek. 14-3 ¹⁵	592
Ezek. 3 ¹⁶⁻⁷²⁷	592
Ezek. 8-13.....	591
Ezek. 14-19.....	591-590
Ezek. 20-23.....	590
Ezek. 24.....	588
Ezek. 25.....	586

PROPHECIES.	DATE B.C.
Ezek. 26-28.....	586
Ezek. 29 ¹⁻¹⁶	587
Ezek. 29 ¹⁷⁻²¹	570
Ezek. 30 ¹⁻¹⁹	587
Ezek. 30 ²⁰⁻²⁶	586
Ezek. 31.....	586
Ezek. 32.....	585
Ezek. 33 ¹⁻²⁰	586
Ezek. 33 ²¹⁻³³	586
Ezek. 34.....	586
Ezek. 35.....	586
Ezek. 36.....	586
Ezek. 37.....	586
Ezek. 38-39.....	586
Ezek. 40-48.....	572

PROPHECIES.	DATE B.C.
Hos. 1-2.....	About 750
Hos. 3-14.....	After 744
Amos.....	About 760
Ob. 1 ^{1-6,8-9}	About 740
Ob. 17. ¹⁰⁻²¹	After 586
Mic. 1-2.....	724-722
Mic. 3.....	719
Mic. 4 ¹⁻⁵	After 701
Mic. 4 ⁶⁻⁵ ¹⁵	719
Mic. 6-7.....	After 691
Nah. 1 ²⁻²²	Post-exilic
Nah. 23-3 ¹⁹	606
Hab. 1 ¹⁻¹¹	605
Hab. 1 ¹²⁻²³ ⁰	600
Zephaniah	624

Book Reviews.

The Religions of Ancient Egypt and Babylonia, by Professor A. H. Sayce, D.D., LL.D., contains the "Gifford Lectures on the History of Religion" for the year 1902. Fourteen years ago Dr. Sayce delivered the Hibbert lectures on the Religion of the Ancient Babylonians. A comparison of this volume with the earlier one shows how great has been the progress of Assyriology during the interval, and discloses the fact that the author has modified a number of his earlier opinions. The discussion of the religion of the Babylonians occupies the second half of the volume; but it would have been advantageous if it had been put in the first place, in view of the fact that the author derives much of the Egyptian religion from Babylonian sources.

His theory is that both the Babylonian and the Egyptian religion arose by fusion of heterogeneous elements. In Babylonia the ancient Sumerians were conquered and absorbed by the Semites, and in Egypt also an aboriginal population, possibly of Libyan stock, was conquered by a race of Semitic invaders. Thus it comes about that two antagonistic types of thought are combined in the later religions of Egypt and of Babylonia. Professor Sayce attempts the arduous task of discriminating the elements which have belonged to each of the primitive forms. Undoubtedly, this is the duty of a historian; but whether, with our present information, the problem can be solved is very doubtful. From the Sumerians he derives the whole of the animism and magic of the later Babylonian religion, while to the Semites he ascribes the astral worship and the higher religious conceptions in general. In Egypt he assigns the worship of animals to the pre-Semitic population, but the worship of the solar deities, of deified men, and the beliefs in immortality and the resurrection to the Semitic invaders.

The idea that the Semitic invaders of Egypt came from Babylonia, and that their religion was essentially the same as that of the Babylonian Semites, is one of the fundamental conceptions of the book. This theory the author seeks to justify by the fact that the Babylonian Semites worshiped the bright powers of heaven, like the dynastic Egyptians, by the fact that early Babylonian kings were deified like the ancient Pharaohs, by the assumption that the Egyptian name Osiris is the same as Asiri, a god of Eridu, and by the similarity of the Egyptian sphinxes and griffins to the cherubs and winged bulls of Babylonia. These arguments will hardly strike most scholars as conclusive. It is altogether likely that the later settlers of Babylonia, as well as of Egypt, came from the original Semitic home, Arabia; and, consequently, that they had many religious conceptions in common; but that the dynastic Egyptians migrated from Babylonia is exceedingly improbable. A race that had succeeded in making a settlement

in the fertile valley of the Euphrates would have no motive for further migration. There is no instance in history of a Semitic people that had once made its home in Babylonia migrating further. For a people that had acquired the civilization of Babylonia to cross the Arabian desert and settle in Egypt would be a practically impossible undertaking. The effort, therefore, to connect the religion of Egypt in its higher aspects with the religion of Babylonia is a venturesome theory that is calculated to obscure the facts of history.

Apart from this, Professor Sayce is cautious in most of his hypotheses, and this volume displays a carefulness in detail that is not always found in his writings. He has not endeavored to overload the book with details in regard to the externals of either the Egyptian or the Babylonian religion, but has endeavored rather to discover the conception of deity which was characteristic of these religions at different periods. In this effort one feels that he has been singularly successful. He has a happy faculty for reconstructing the life of ancient Egypt and ancient Babylonia, and for showing how, out of the historical conditions, religions of a particular type must have been produced. By this method he succeeds in giving us a clearer insight into the genius of the respective religions than is found in most treatises.

Of no small interest also is the tracing of the influence which the religion of Egypt and that of Babylonia have exerted upon later thought among the Jews and in the Christian Church. The influence of Babylonia upon the Hebrews has long been recognized, but the influence of Egypt upon Christian theology, through the speculation of the Neoplatonists and Christian theologians of Alexandria, has not been so fully traced. Professor Sayce is doubtless right in thinking that the ecclesiastical doctrines of the Trinity, the incarnation, the virgin-birth, the resurrection of the body, have received much color from Egyptian theology. This book is the most important that Professor Sayce has yet produced. It is delightfully written, and will be read with interest, not merely by special students of ancient religions, but also by the general reading public. (Imported by Scribner, pp. 509. \$3.50 net.)

L. B. P.

Explorations in Bible Lands during the Nineteenth Century, by Professor H. V. Hilprecht, with the coöperation of Professors Benzinger, Hommel, Jensen, and Steindorff, is a revised and enlarged edition of the volume entitled "Recent Research in Bible Lands," which appeared a few years ago under the editorship of Dr. Hilprecht. Fully three quarters of the volume are devoted to researches in Assyria and Babylonia. Dr. Hilprecht here gives a full account of earlier explorations, and an elaborate one of his own discoveries in Nippur. The account is exceedingly interesting, and the only fault that can be found with it is a tendency to depreciate the work of his predecessors, and to attach an undue importance to his own discoveries. Dr. Hilprecht has rendered valuable service to Assyriology, and perhaps a greater service than any other explorer since George Smith; but his work would have been impossible without the previous work of Peters and Haynes. It is hardly gracious, therefore, to emphasize continually their failure to discover things that he, following

in their footsteps, was able to find. There is also no special reason why so large a part of the volume should be devoted to Assyria and Babylonia. The finds here have been remarkable, but they have been no more important than those which have been made in Egypt during the same period, and Palestine certainly deserves more than the forty pages that are given to it. The extreme length of the account of Babylonian and Assyrian research will create the impression in the mind of the ordinary reader that these are the only places where anything important has been done, a view that is very far from the facts.

Dr. Benzinger's article on "Research in Palestine in the Nineteenth Century" is exceedingly readable, and gives a better summary of results than any other discussion that is accessible to the student. Professor Steindorff, who writes the account of the excavations in Egypt, is also a thoroughly competent scholar, and his summary is also the best thing that is to be found on the subject. Hommel's account of the discoveries in South Arabia contains little that has not already appeared in his previous account in "Recent Research in Bible Lands." Professor Jensen states once more his theory that the Hittites were Armenians, and seeks to establish this theory by a study of their language. The arguments that he brings forward are those that he has already presented in a number of publications, and he brings no new evidence that tends to make this theory any more probable. Jensen still has his adherents in the Armenian theory, but the bulk of orientalists remain unconvinced to his view, and Sayce is publishing a "decipherment" of the Hittite monuments in the "Proceedings of the Society of Biblical Archaeology" that is entirely at variance with Jensen's conclusions. The Hittite problem must be regarded as still unsolved.

This volume is beautifully gotten up, with numerous plates and a fine map of western Asia that folds up in a pocket in a cover. It is altogether the best recent summary of the results of modern archaeological research in the Orient, and is a work that will well repay the study of anyone who is interested in oriental history or in the Old Testament. (A. J. Holman & Co., pp. xxiv, 810. \$3.00.)

L. B. P.

Assyrian and Babylonian Letters belonging to the Kouyunjik Collection of the British Museum, by Professor R. F. Harper of Chicago University, is an exceedingly important contribution to Assyriology. The Kouyunjik Collection contains an immense number of tablets taken from the royal library of Ashurbanipal at Nineveh, and among these are many letters addressed to Ashurbanipal and to other kings of Assyria. These letters had never been published until Dr. Harper undertook the task.

Seven volumes, containing the text in printed Assyrian characters have already appeared. Parts 1 and 2 contain the letters enumerated in the first two volumes of Bezold's Catalogue. Parts 3 and 4 contain the letters enumerated in the third volume of the Catalogue. Part 5 contains forty-five tablets, from which the names of the authors have been broken off, the complete correspondence of other individuals, and additional letters belonging to scribes whose correspondence had been published in previous parts. Part 6 contains one hundred and twelve tablets, from which the names

have been broken off. Part 7 contains additional letters of scribes, whose correspondence had already been published in Parts 1 to 5. Part 8, which is just out, contains additional letters of scribes whose correspondence had been previously published, and also the complete correspondence of several other persons. One more volume is to follow, containing the index and complete lists of all the proper names, divinities, countries, peoples, and cities mentioned in Volumes 1 to 8, with references to the numbers in the British Museum and to the plates in this series.

These letters are, for the most part, perfunctory reports of scribes and officials in regard to matters entrusted to them by the king, but they frequently contain historical items of great interest. For instance, the precise date of Ashurbanipal's invasion of Egypt is fixed by the statement that a certain eclipse occurred in the year in which the expedition was undertaken. Much valuable light is also thrown upon the relations of Assyria to the Indo-Germanic peoples of the north by the reports of officers on the frontier, all of which show that during the reigns of Esarhaddon and Ashurbanipal the Assyrian empire was rapidly losing ground. There are also many interesting items connected with the administration of the Assyrian empire, with social life and customs, and occasionally also with religion. Dr. Harper deserves the gratitude of Assyriologists and historians for his self-sacrifice in undertaking this laborious and unremunerative publication. (University of Chicago Press, pp. xvi, 142. \$6.00 net.) L. B. P.

The *Introduction to the Talmud*, by M. Mielziner, Ph.D., D.D., Professor of the Talmud at the Hebrew Union College, has received so favorable a reception that a second edition has become necessary. This edition contains a careful revision of the book, and adds new literature to the bibliography. The first part of the volume is devoted to a historical introduction to the Talmud, discussing, first, "The Origin and Contents of the Mishna"; second, "Works kindred to the Mishna"; third, "The Traditional Authorities through whom the Mishna was transmitted"; fourth, "The Exposition of the Mishna by the later Palestinian and Babylonian Amorim"; fifth, "The Gemara, or Commentary upon the Mishna"; and finally, "Later Additions to the Talmud, Commentaries, Epitomes, Manuscripts, Aids to its Study, Translations, Bibliography, etc."

The second part discusses "The Interpretation of the Talmud," taking up the various hermeneutic rules of the rabbins, and discussing their forms of logical reasoning.

The third part is devoted to an investigation of the technical Talmudic terminology and methodology, the form of discussion through question and answer, types of argumentation, and debate. The fourth part gives an outline of Talmudic ethics.

This book is the fruit of long study and great learning. It is written, of course, from a Jewish standpoint by one who attaches a higher value to Talmudic literature than critics in general are willing to accord it. Nevertheless, the author is far from being a blind devotee. He frequently points out defects in rabbinic logic and in rabbinic theology, and in his chapter on the Value of the Talmud he quotes at great length the opinions of scholars, Jewish and Christian, both for and against the Talmud. His

own opinion, is that the Talmud is important as a history of Jewish thought rather than as a message to modern times. In this conception all historical students will agree with him. The book is not so full as some of the elaborate German discussions, but there is probably no better treatise in English for one who desires to gain information in regard to the contents and characteristics of this monument of Jewish theological thought during the Christian centuries. (Funk & Wagnalls, pp. 297. \$2.00 net.)

L. B. P.

The *Messages of Israel's Law Givers*, by Professor Charles F. Kent, Ph.D., of Yale University, is the latest volume in the series edited by Professors Sanders and Kent, entitled the "Messages of the Bible." It contains a brief preface and chronological table, exhibiting the development of Hebrew legislation according to the newer critical theory, and follows this with a classified arrangement of the legislation under topics. It forms thus a sort of harmony of the Pentateuchal legislation, and enables the student to see at a glance what is the teaching of each stratum of the law on any given point. The general arrangement of subjects is first, criminal laws; second, private laws; third, civil laws; fourth, military laws; fifth, humanitarian laws; sixth, religious laws; and seventh, ceremonial laws. This is a good theoretical modern division, but it does not correspond with the theory of the old Hebrew jurisprudence. It will be found that nearly all the Hebrew codes follow one plan. They commence with laws concerning the allegiance of the nation to its God, follow these with laws concerning the worship that this deity requires, then laws concerning the priesthood and the sacred seasons, and finally give laws of a more distinctly moral character. It would have been better, perhaps, in the arrangement of topics, to have adhered to the plan which underlies the Hebrew codes themselves. This, however, is a matter of individual opinion, and does not in any way interfere with the utility of the book. There is no other book which enables the student of the English Bible to recognize so easily the development of Hebrew legislation from one period to another. The indices and comparative tables make it easy to discover the teaching of the Pentateuch on any given point. (Scribner, pp. 386. \$1.25 net.)

L. B. P.

A study of prophetic teaching along somewhat new lines is given us in *Prophetic Ideas and Ideals*, by Dr. W. G. Jordan of Queen's University, Kingston, Canada. True to its title, in a spirit of hearty appreciation of the great messages of prophecy, with a fullness of suggestion as to the practical bearings of those messages on the needs of our own times, this book should find a warm welcome. The author shows that he is acquainted with the modern critical study of prophecy and knows how to value its results. But he has learned, and well learned, the art of wisely using criticism to get the heart of the prophet's messages and then keeping it out of sight as he urges his readers to listen and heed the prophetic voices. One need not go to this book to get the latest theory on the composition of Isaiah, but he may profitably turn to it to learn some of the great, noble, inspiring teachings of the Book of Isaiah. The author is to be congratulated on the many excellences of his work. (Revell, pp. 363. \$1.25 net.)

E. E. N.

It is an encouraging sign of the times that many convenient handbooks are appearing, with the aim of popularizing the newer Biblical scholarship. Among works of this class the "Bible Class Primers" edited by Principal Salmond hold a high place. The latest volume in this series, on the *Minor Prophets*, by Rev. John Adams, D.D., is an admirable little introduction to the subject. The three opening sections are devoted to a study of Israel's ideal of political supremacy in the early period of the Kings, the dissipation of this hope by the rise of Assyria and the downfall of Samaria, and the interpretation of this catastrophe by the later literary prophets. The author then takes up the Minor Prophets in chronological order, discussing in each case the personality of the prophet, his historical situation, and his message in the light of this situation. The work is well and thoroughly done, and presents the best results of modern critical scholarship. As a textbook for Bible classes or teachers' classes nothing better could be desired. It seems a little unfortunate that the Major Prophets, Isaiah, Jeremiah, and Ezekiel, are not combined with the Minor Prophets in chronological sequence. It would have given the history greater unity, and would have made the Minor Prophets more intelligible. Their omission is doubtless dictated by the desire to keep the handbook within a small compass, and each of these prophets will probably be the theme for other similar volumes. (Imported by Scribner, pp. 111, 16mo. 20 cts. net.)

L. B. P.

A volume of *Biblical and Literary Essays* by the late Dr. A. B. Davidson follows fast upon the volume of his sermons. In it are thirteen essays, eight of which are published for the first time; the remaining five are reprinted from "The Expositor." It is needless to say much of these essays here; they will be widely read and will speak for themselves. In all of them Dr. Davidson's virile mind is clear and also that caution which, for better and for worse, was his outstanding characteristic. Yet it is only fair to say that his caution was quite different from the hesitating conservatism of such a writer as Driver, who follows gladly a cloud of witnesses and flees a new opinion simply because it is new and different. Dr. Davidson's caution was that of a man who sees many views and many opinions and much to be said for them all. Clear, too, in these essays, is that sardonic humor, biting and dry, which must have made him in turn the terror and the delight of his students. It is no humor for the sake of jest, rather a vehement grasping at the most real and emphatic statement of the truth he had found. Sentences here are driven home with an Emerson-like concreteness and brevity. These essays are no easy reading, but they must have been like lightning flashes at their hearing.

It is exceedingly unfortunate that the separate papers cannot be dated, stretching as they do from 1863 on. Much had happened since then and Dr. Davidson had moved like everyone else. Yet here all is thrown together as though in protest against "development" even in the human mind. That Dr. Davidson's MSS. were undated will not excuse the non-dating of the reprints from "The Expositor." Professor Paterson's lack of judgment in this respect is only accentuated by his strange opinion, expressed in the preface, of the revised Old Testament. He will not find

many Hebraists who regard that version with such complacency. (Armstrong, pp. xii, 320. \$1.75.)

D. B. M.

From the days of the Little Minister and earlier, "the original Hebrew" has always had and will always have a mystic fascination of its own. Confessedly, the English and Hebrew forms of the Scriptures must be somewhat far apart. In the Hebrew, then, thinks the English reader, may there not lie secrets of which I have not thought? In this he is undoubtedly right, though these secrets are often very different from his imaginings. Nothing but Hebrew—and a good knowledge of it at that—can unfold them, and that means a labor which he will seldom face. So there come forth books like the present *Old Testament Word Studies*, by the late Rev. E. E. Butler. It is "an attempt to make clear to the reader of the English Bible the exact meaning of one hundred and sixty words arranged in groups of synonyms." The attempt is praiseworthy and the execution is conscientious if somewhat amateurish. The book, though it cannot be called a scholarly one, is undoubtedly suggestive, and may lead many to the study of words usually passed over lightly enough. It is sober, too, and does not lose itself in the dreams which haunt too often the half-baked Hebraist. (The Abbey Press, pp. 266. \$1.00.)

D. B. M.

Among the recent volumes in the "Oxford Library of Practical Theology" is *Christian Tradition*, by Leighton Pullan. Our author handles his theme under the following heads: New Testament, Creeds, Apostolic Succession, Episcopacy, Western Liturgies, Festivals, Catholic Church and National Churches, Penitence, and Monasticism. The book is very disappointing. Mr. Pullan is himself such a thorough-going traditionalist that we opened his volume with misgivings. The traditional account of the rise of Christian tradition is a fair characterization of the work. Mr. Pullan does not show us Christian tradition "in the making," which is the great desideratum. The historian has not really performed his task until he has given a reasonable account of the rise of this and that tradition and its acceptance by the Church. But this is what our author has utterly failed to do. (Longmans, pp. 317. \$1.25.)

E. K. M.

The author of the *Student's History of the Greek Church* complains in his preface of the reception which his previous work on the Greek Church met with. The "Athenæum" "had not a word but dispraise of it, from beginning to end." Mr. Hore consoles himself by assuming that "in certain quarters a history of the Greek Church is sure to be condemned." In this our author is undoubtedly correct, if, as he tells us, "he finds history, whenever the two Churches clash, to be on the Greek, not on the Roman side" (pref.). Mr. Hore has a mission, but it is chiefly political, viz.: To help make Russia and England friends. "The heart of Russia is to be touched through the union of the Anglican and Greek Churches." This is a prophetic as well as a psychologic judgment, since in the closing paragraph of his book Mr. Hore assures us that the "Greek and Anglican Churches are daily advancing to greater communion," etc. The reader does not need to be told why Mr. Hore has been so roughly handled by

reviewers, though Mr. Hore himself seems hopelessly unconscious of the real reason. The work before us is divided into two parts, the first treating of the Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, and the second of the Græco-Russian Church. These are preceded by an introduction on Some Characteristics of the Greek Church, and followed by a conclusion on the Reunion of Christendom. After reading the introduction and conclusion one has hardly patience to try the body of the book. It is openly apologetic throughout, and full of pious reflections and aspirations. Mr. Hore sketches the conciliar period of the history of the Church, apportioning praise and blame to the opposing parties in accordance with his deep-dyed orthodoxy. He retells the story of the Crusades and the Fall of Constantinople with an eye single to the glory of the Eastern Church. The account of the origin of the Russian Church is embellished with the usual legends, and the later history is a tale of triumph. Mr. Hore is quite Eusebian in his loves and hates, and in his delight in a fitting climax. (Young & Co., pp. 531. \$2.25.) E. K. M.

Professor Bacon's *Introduction to the New Testament* is a scholarly book, sometimes brilliant, often erratic, with an unnecessary amount of space devoted to the discussion of the Canon, and an unjustified lack of space given to the consideration of the Fourth Gospel.

Galatians is held to be the first of Paul's letters; in fact, the earliest book in the collection (A. D. 50). II Corinthians and Romans are composite documents (II Corinthians 6¹⁴-7¹ being Paul's first letter to the Church, and chapters 10¹-13¹⁰ belonging to the "painful letter" written in Ephesus before Paul's last journey to Corinth; Romans, 16th chapter, being a separate letter of commendation addressed to the Ephesian Church). Philippians is also probably composite (chapters 3 and 4 being a separate letter preceding chapters 1 and 2, which constitute the last letter Paul wrote before his martyrdom). The Pastorals contain only a minimum core which can possibly be assigned to the Apostle, the letters in their present form coming to us from the sub-Pauline age of the Church and "bearing the marks of much alteration, interpolation and editorial adaptation" to the uses of ecclesiastical discipline.

Of the remaining epistles Hebrews is held to be "a free combination of the results of Pauline theology with the current ideas of Alexandrian Jewish philosophy, producing a genuinely new type of Christian thought." It is a sermonic letter addressed to a Hebrew community at Rome by an unknown author, possibly Apollos, not earlier than 70, and not later than 96 A. D.

I Peter is the work of Silvanus, Peter's companion, adopted by the Apostle as his own letter, written from Rome shortly before his martyrdom to the Pauline churches in Asia. II Peter is a pseudonymous writing of the middle of the second century, whose purpose was to counteract a prevalent misinterpretation of the Pauline teaching regarding the Parousia. It is dependent in a literary way upon Jude, which was not written by any one of that name, as James was not written by any one of that name. Both epistles were originally anonymous productions dating back from the last decade of the first century, the former being written in Asia Minor

against Gnostic tendencies, the latter in Rome in the interest of the Christianity localized in that place.

The three Johannine letters, along with the Fourth Gospel, are not from the hand of the Beloved Disciple, who is the author only of the Book of Revelation, but from "a totally different author, an elder in Ephesus, of great but not strictly apostolic authority, upon whom tradition later conferred the name of John, because of his manifest relation to the Gospel which embodied the Johannine tradition, and soon came to be known by that name." All four writings date from the end of the first century.

None of the Synoptic Gospels in their present form come from those whose names they bear, though behind them as their main sources stand the collection of Jesus' sayings known as the Logia of Matthew, and the biography of Jesus written by Mark and constituting the substance of our second Canonical Gospel, which is the earliest of the three, dating somewhere between 75 and 80 A. D. Matthew, in view of its "markedly apocryphal and legendary character," is later, probably between 80 and 90, while the double work, Luke-Acts, which is largely compilative in character, is possibly as late as 85 to 95 A. D.

Professor Bacon's book reproduces the views of the modern school of more radical German criticism, doing away, as is evident from the above résumé, with the first-hand historical character of most of the New Testament books. (Macmillan, pp. xv, 285. 75 cts.) M. W. J.

From William G. Williams, LL.D., late Professor of Greek in the Ohio Wesleyan University, we have an exposition of Paul's *Epistle to the Romans*. The book is furnished with a preface, introduction, and an original translation preceding the exposition. The preface is occupied with a not altogether unjustifiable arraignment of the various English translations of the Bible, supported by numerous examples, and a doubtless fully justified statement of the author's entire acceptance of the Pauline teaching as final, with the confession of an inability to discover any weak places in his own interpretation of the teaching.

The introduction gives what purports to be the origin of the Epistle in the mind of Paul and in the circumstances of his work. It holds that the letter grew out of Paul's controversy with Judaism, and was written to oppose the claims of the Jewish as against the Gentile party in the church at Rome. Unfortunately, this is the very opposite of the facts in the case, and implies a fatal misunderstanding of the Epistle on the author's part. This misunderstanding is confirmed at many other points. In fact, the author seems to have no right conception of Paul's general work in its relation to the two great races in the church. His view lacks perspective in itself; it ignores development in Paul. It is consequently as far wrong with the letters subsequent to Romans as it is with Romans itself. To tell the truth, we fear the author is not so much a critic as a controversialist; for such critical handling of the introductory material as he produces gradually gives way to polemics, and the introduction ends in a discussion of Calvinism versus Paulinism, and an arraignment of the Westminster Confession.

The general translation is fairly good, though it is characterized by too great an attention to literalness and not enough insight into the spirit.

In view of these faults in the parts preliminary to the exposition, it can scarcely be a surprise to find the great passages in the Epistle interpreted in a way that misses their real meaning. There is a generally fair treatment of the individual words, and sometimes of the separate phrases; but there is an utter failure to grasp the Apostle's argument, his progress of thought, his development of ideas, his point of view. This is most evident in 2¹²⁻¹⁶; 3¹⁻⁸, 20-26; 5¹²⁻²¹; 7⁷⁻²⁵; 11¹³⁻²⁷. In place of a right understanding of the Apostle's mind is the ever-present unloading of the author's mind in his polemic against the Calvinistic doctrine supposed to be involved in the passages. The book may be a satisfaction to those who look for controversy; it must be a disappointment to those who look for scientific study. It hardly deserves mention with Sanday's scholarly work. (Jennings & Pye, pp. 394. \$2.00.)

M. W. J.

Dr. Moule bring to his *Philippian Studies* a fine scholarship, trained to noble expression, in his commentarial work in the Cambridge Bible for Schools and Colleges, the Cambridge Greek Testament, and the Expositor's Bible. This book of less than three hundred pages is as full of suggestions as many larger ones which occupy a place on our library shelves. Its chapters are practically homiletic studies on the several passages which comprise the letter, prefaced in each case by an outline comment of what to all intents and purposes is the Greek text, with an introductory chapter that gives the essentials of the Epistle's criticism.

With the scholarliness of the book there is yet a churchliness, which, however, is broadly catholic rather than narrowly Anglican. The chapters, too, are not all equally well wrought out. Chapter III misses the real significance of the variant preachers in Rome, and Chapter X hardly grasps the relation of the errorists in Philippi to those dealt with in Paul's letter to the church at Rome; while Chapter V approaches towards, though it does not fully reach, the meaning of that christological phrase (27) which has done so much to create a theory of Kenosis. (Armstrong, pp. xi, 265. \$1.50.)

M. W. J.

The American reprint of Adolph Saphir's popular English lectures on the *Epistle to the Hebrews* places before us a book which has all the earmarks of that enthusiastic exegesis, unaccompanied by critical scholarship, which can in such peculiar measure belong to the converted Jew. Accepting the Epistle as the production of the Apostle Paul through an amanuensis, and addressed to Hebrew Christians in Jerusalem, the author treats it throughout in the atmosphere of his own experience of a cast-off Judaism—a process interesting perhaps to one concerned in mission work among the Jews, but not especially helpful to one who wishes to understand the letter.

There is no interpretation of the writing in the light of the circumstances of its origin (cir. 75 A. D.), nor any consideration of the vital problem of its possible relation to Philonic thought. Its chapters are impassioned homilies on the Epistle rather than impartial studies of it. The book may please many; it may profit some; but to those who desire to grasp the thought of the sacred writer it hardly will be worth the reading. (Gospel Pub. House, pp. xiii, 890, 2 vols. \$2.00.)

M. W. J.

Anything written by President Hyde of Bowdoin College is sure to be readable, full of vigorous and positive, if not convincing, statement. His little book entitled *Jesus' Way* has all these qualities and more. It is an attempt, sincere and earnest, to set forth in simple, practical terms the essential elements of Jesus' teaching in the Synoptic Gospels. In twelve short chapters this teaching is outlined as of the Father, the principle of the Way; the Son, its incarnation; the Kingdom, its spirit; Faith, the grasp of the way; Repentance, the entrance; Forgiveness, the restoration of the way; Love, its law; Loyalty, its witness; Sacrifice, its cost; Revelation, its judgment; Blessedness, its reward; and Universality, its triumph. All this is very good, suggestive and helpful. There is no theology about it; the more intellectual phases of Jesus' teachings appear to have escaped Dr. Hyde's notice altogether. In fact, the author seems to have but little use for theology or theologians, since he calls them "the slanderers of the human race." The one criticism we pass on the book is just this: it indeed sets forth Jesus' way, earnestly and helpfully, but only partially. That way was all that Dr. Hyde represents it to have been, but vastly more. (Houghton, Mifflin & Co., pp. xii, 198. \$1.00 net.)

E. E. N.

Of the writing of the *History of the Christian Church* there is no end, and never will be. Each new author essays his task with a more or less specific purpose, differing somewhat from his predecessors. Mr. Herbert Kelly gives us a text-book which he designs as a general introduction to church history. He aims to write a history of ideas rather than a simple narrative of important events. His book is largely biographical. At least, the well-known characters in church history are the chief links in his story. We accordingly get very little idea of the ongoings of the common thought and life of the times. Volume I carries the history down to A. D. 324, and Volume II to A. D. 430. The reason for stopping at this latter date is, of course, the death of Augustine. The work has considerable merit, and will serve a good purpose. It is, however, not an adequate text-book. It is impossible to isolate church history from general history as our author has attempted to do. The action and interaction of the church upon the world, and *vice versa*, must be taken account of, in order to explain the development of ecclesiastical affairs. (Longmans, pp. 329 and 346. Each, \$1.25.)

E. K. M.

Jesus the Jew, by Harris Weinstock, is a beautiful irenicon, and is prophetic of more cordial relations between Jews and Christians in the near future. There are few notes struck in this essay which sound strained or false to a Christian ear. It is true that our author does not rank Jesus as most Christians do, and yet he is far from disparaging either the character or the work of the Messiah. The other essays in this little volume touch on points under more or less controversy between Jews and Christians. The addresses are mostly intended for Jews, but they make good reading for Christians as well. We commend the volume most heartily as a significant *rapprochement* toward a better understanding between Israel and the ingathered Gentiles. (Funk & Wagnalls, pp. 229. \$1.00.)

E. K. M.

A story of the Christian Church, centered around *Four Princes*, by James A. B. Scherer, is dedicated to all who love interesting stories. The four princes selected by our author make interesting but strange bed-fellows. Paul and Luther have been often compared and contrasted, but who except Dr. Scherer would have thought of putting Constantine and Bernard in the line of succession? The key to the story is found by our author in the parable of the seed as given in Mark 4²⁶ f. The chapter on Paul is treated under three heads, Paul the witness, the planter, and the soil. Many good things are said and many left unsaid, and there is nothing new. The character of Constantine is treated in a perfervid way, and this dubious Christian receives unmerited praise. Our author goes on to speak of the worm of worldliness, and ends with a sketch of the development of doctrine, the birth of the Papacy, and the spread of Christianity. The chapters on Bernard and Luther are labeled "Hidden Ears" and "Ripening Corn" respectively. The reader will find many bright pages, and will generally be requited for the time given to the book. (Lippincott, pp. 276. \$1.25 net.)

E. K. M.

The Pope now considers himself a prisoner in the Vatican, but there was a time when he was one of the great monarchs of Europe. This period, *The Papal Monarchy*, is treated by Dr. William Barry in the series of the "Stories of the Nations." The author includes the greater part of the Middle Ages, beginning with Gregory I as the founder of the temporal power of the popes, and closing with the death of the man who made the greatest claims of them all, but was not able to realize them, Boniface VIII, in 1303. It is written as a history of the papacy, with the theological questions left out. But so close is the relation between papacy and empire that some of the chapters belong as much to a history of the empire as they do to the papacy. Perhaps this cannot be avoided, and yet in a book with this title we cannot help feeling that the popes ought to stand out more clearly as rulers. The main criticism of the work is that it is too much like the general mediæval histories.

The subject is well divided and well treated on the whole. Emphasis is placed upon important points, like the crowning of Charlemagne and the Canossa incident. The illustrations are numerous and well selected. (Putnam, pp. xxii, 435. \$1.60 net.)

C. M. G.

The Baker & Taylor Company announces a new series of denominational church histories under the general title, "The Story of the Churches." We desire to utter a word in hearty commendation of this series as planned by the publishers. Of denominational church histories of a certain type there is already an excess. For the general reader of today, in search of definite and reliable information, the cardinal objection to the majority of these is that, in addition to being written with a strongly sectarian bias, they contain a mass of matter, mainly controversial, in which he has no interest. The aim of the publishers in this series is to have the story of each church simply and concisely, but at the same time, adequately and attractively told by one of its leading historians.

Two volumes have already made their appearance, — *The Presbyterians*, by Rev. Charles L. Thompson, D.D., and *The Baptists*, by Professor Henry

A. Vedder, D.D., and their general excellence is such as to augur well for those that are to follow. For lucidity of statement, skillful grouping, and accentuation of particular facts and events—qualities of style always necessary to convey to the reader strong and truthful impressions of what is in the mind of the writer—these volumes seem equally deserving of praise.

The author of the volume on the Presbyterians is not always careful about his dates. The issue of the Edict of Nantes is placed a year too late, and the signing of Peace of Paris (1763) a year too early.

Professor Vedder, in his volume, occasionally allows a trifle too much rein to his denominational zeal. After a brief résumé and Scriptural defense of Baptist doctrines and principles he concludes his argument as follows (p. 18): "These principles are a logical whole, necessary corollaries of the fundamental tenet of loyalty to Christ and obedience to His word. Not one of them is superfluous, nor is it easy to suggest an addition. These are the principles that Baptists came into existence to maintain; it is these principles that justify their continued existence. They are vitally important, and they are held and consistently enforced in practice by no other body." In qualification of this last statement we would like to suggest that in the failure to hold and consistently enforce in practice these "vitally important principles" the Baptists themselves are not an exception, as the author makes sufficiently clear on page 130.

Both volumes are well indexed, beautifully printed on good paper and handsomely bound. Future volumes will be uniform with these. (Baker & Taylor, pp. 312 and 245. Per vol., \$1.00 net.) s. s.

In *A History of the Formation and Growth of the Reformed Episcopal Church*, Mrs. Annie Darling Price aims to recount for us with greater fullness than any previous author the story of this denomination, which happens to be one of the most recent accessions to the great sisterhood of religious sects in the United States.

The Elizabethan Liturgy was a conciliatory measure, framed with the hope of satisfying both the Roman Catholics and the Protestants. Shortly after its publication Elizabeth became offended at the pope, and the Articles of Religion, for this and other reasons, were allowed to remain thoroughly Protestant in tone. Thus it happened that the English Prayer-book came to embrace elements mutually antagonistic,—a ritual facing Romeward, and articles of faith looking toward Geneva. In like manner, the Church of England has ever since contained two parties,—the one asserting its Protestantism, the other cherishing its affinity to Rome. When the Protestant Episcopal Church was formed in this country, the same irreconcilable elements were suffered to exist side by side in the American Book of Common Prayer; and the same parties, of course, continued to divide the councils and fellowship of the Church. The influence of the Tractarian movement was felt in this country only less powerfully than in England, and the impetus which it gave to ritualistic views and practices increased the antagonism and widened the breach between the High Church and Low Church parties. The High Church party had the advantage in the contest in that it controlled the ecclesiastical machinery. Petitions

and remonstrances addressed to the General Conventions by the Low Church party were for the most part ignored. Despairing of any further attempts to check the Anglo-Catholic tendency, a few began seriously to contemplate separation from the Church. The immediate occasion of the separation, and of the founding of the Reformed Episcopal Church, was the censure passed upon Bishop George D. Cummins by the leaders of the High Church party for his officiating, on invitation, at a union communion service held in connection with the Sixth General Conference of the Evangelical Alliance, at New York, in 1873.

Denominational histories, even when written by good scholars of excellent literary ability, are apt to interest but a comparatively small circle of readers. The author of this volume can hardly be regarded either as a historian or a stylist. Members of the Reformed Episcopal Church are those most likely to find enjoyment in the book. As for the style, it may perhaps be said that an overflow of sectarian zeal is naturally and fittingly expressed by an occasional use of mixed metaphor. (Phila.: Jas. M. Armstrong, pp. viii, 308. \$1.00.) s. s.

The revised edition of Prof. Herman V. Ames' *Outline of Lectures on American Political and Institutional History* is, in many respects, an improvement on that work as originally issued. This outline was not designed to meet the needs of students who desire to pursue the study of American history from the original sources; it was avowedly prepared as a convenient guide for all those who would gain a knowledge of the subject by a careful, systematic course of reading from the most trustworthy secondary works. All persons interested in American history, teachers of the subject especially, will find Professor Ames' "Outline" a useful possession. (University of Pennsylvania, pp. 95. \$1.50.) s. s.

Mr. Ernest Hamlin Abbott has collected into a book the very interesting articles which have appeared in "The Outlook" on *Religious Life in America*. There is little basis upon which to make a critical estimate of his work, for the field is practically a new one, within the limits of his task. His aim is to give us some account of religious conditions as affecting church and social life in different parts of the country. His disclosures are the results of travel, covering eighteen states of the Union during three months. Both conditions make it impossible to give a full and scientific discussion of his theme. The preface humbly intimates these limitations in saying that the book is "a record of occurrences pertaining to religion in America in the first year of the twentieth century as they were observed by one traveler." As such they have great interest, and throw valuable light upon conditions in different parts of America. Especially interesting are his observations in the South, particularly among the white people. Relatively less is known in the North of the thought, the method, the traditions among our Anglo-Saxon brothers there, than is known regarding the colored people, whose religious condition has been often exploited in missionary literature. The picture of a Virginia country rector, with his itinerant methods, is noteworthy. Different sections of the Southwest and West have their peculiar phases of

thought and practical activity presented in chapters of great vividness. Information regarding some of the newer sects and cults is here obtainable. The book concludes with some judgments of the writer from the whole survey. These conclusions are on the whole favorable, and commend themselves as natural sequences from the author's observations. Of course the data are few in such a survey for any final conclusions: but in method and temper and, upon the whole, in judicial fairness, the book is very significant. This ought to be the first fruits of a larger and more scientific study of this problem. It will help to correct the provincialism of much thinking, and to show the various elements at work to shape by different emphases the fabric of our religious life in this country. The book, in its style and narrative method, affords greater pleasure in reading than a more formal treatise would have given. (The Outlook Co., pp. 370. \$1.00.)

A. R. M.

The Rev. John A. R. Rogers, D.D., by his little book *Birth of Berea College*, has added an important and hitherto unwritten chapter to the history of Kentucky. On several accounts we find ourselves at first glance predisposed to pass favorable judgment on this volume. It wears a neat and tasteful cover, and neat and appropriate dress is as truly a badge of gentility among books as among persons. Furthermore, the author has chosen a close-fitting title—one that precisely describes the nature and scope of the subject-matter included in his sketch. The real merits of the book, however, are of a more vital character, and of the actual existence of these the reader finds ample proof before many leaves have been turned.

For the patriotic American, proud of his country and of the men of heroic mold who have fashioned our institutions and led us step by step through devious and perilous ways to the enviable position we now hold, the history of the founding of Berea College, as told by Dr. Rogers, will be found to possess a charm more engaging than attaches to the improvised tales of the average modern romancist. The story is invested with a strong national flavor. The enterprise described is characteristically American, and the promoters of it are worthy types of that large army of bygone leaders whose lofty idealism and Christian and humanitarian instincts enabled them to recognize the crying needs of the hour, and whose courage and self-sacrifice faltered not in the face of known duty. No thoughtful person can lay aside this little volume without the feeling that he has been in the society of pure, heroic souls, and that he has received from his brief association with them an amount of moral and patriotic incentive wholly out of proportion to the time spent in their company.

Dr. Rogers is the only person living who could have written this story, and it must be confessed that its unusual interest and charm are due to the fact that it is quite as much autobiography as history. The brief but fitting introduction is from the pen of Mr. Hamilton W. Mabie. (Henry T. Coates Co., pp. 174. \$1.00.)

S. S.

Leavening the Nation is the story of American Home Missions, by Rev. J. B. Clark, Secretary of the Congregational Home Missionary Society. It is an inspiring and instructive record. The author advances historically, carefully following the path and the pace of possession and settlement

from east to west and northwest and south and southwest, and ranging at the end from Alaska to Porto Rico. There are added studies of the Immigrant Problem, New England of Today, Woman's Part, Coöperative Agencies, and Fruits. The volume may be quickly read. A chapter may be surveyed almost in a glance. But every glance at its luminous recital will stir any heart. It will quicken pride in Christian men. It will deepen faith in an overruling God. It will stimulate purpose to consummate what has been so nobly begun. It is a record of things passing strange. One continually feels that he is conning matters at the same time indubitably and incredibly true. (Baker & Taylor Co., pp. 362. \$1.25.)

C. S. B.

Centennial of Home Missions, 1802-1902, contains the addresses made in connection with the celebration of the centennial of home missions of the Presbyterian Church, in New York city, May, 1902. If the twenty-nine strong addresses included in this volume can hardly be looked upon as furnishing a history of Presbyterian home missions in the United States, they constitute, nevertheless, a useful adjunct to such a history. The preface is by Dr. Charles L. Thompson, Secretary of the Board of Home Missions of the Presbyterian Church in the United States. (Pres. Board of Pub., pp. 288. \$1.00 net.)

S. S.

A new and revised edition of *The Iowa Band*, by one of its two surviving members, Dr. Ephraim Adams, will serve to perpetuate the memory of one of the most unique, and, in point of actual accomplishment, most noteworthy episodes in the whole history of Congregational home missions. The first edition of this history was published in 1870, twenty-seven years after the "Band" began work in their chosen field—eastern Iowa. The present edition is hardly more than a reprint of the first, but even so, it will find a welcome and supply a definite need, since the original edition had long been out of print. (The Pilgrim Press, pp. xx, 240. \$1.00 net.)

S. S.

Mr. A. E. Thompson, the author of *A Century of Jewish Missions*, has shown great diligence in the collection of facts about the efforts made in the past century to convert the Jews. While it does not claim to be exhaustive, it presents nearly every society and mission station that has existed in the past century, and most of the prominent missionaries. It is a valuable addition to the growing literature of missions. Some slight errors in printing are to be noted on pages 36 and 208, and the copious index promised in the preface does not appear.

The author's interpretation of Biblical passages relating to the Jews may in some cases be questioned, but taken as a whole the work is well done. The book shows that missions to the Jews have usually been carried on by individuals or small societies, and not by denominations. In the United States at least fifty per cent. of the societies have quietly passed out of existence. At present there are in America thirty-two societies, with an average annual income of less than two thousand dollars each. The problem is interesting to us because New York has more Jews than any other city in the world and sixty thousand Jews from Central Europe come

to us yearly. Many of the American Jews drop the religion of their fathers and do not become Christians. The study of a book like this raises the question whether the time has not come for a united effort on the part of the American Church to win to Christ at least the Jews who are now without the religion of their fathers. (Revell, pp. 286. \$1.00 net.)

C. M. G.

The *Tao Teh King* has always been regarded as the most abstract and difficult of all Chinese literature. Several translations have been made of this work during late years, the most accessible and helpful for the average student being that of Dr. Legge in the S. B. E., vol. 39. Dr. J. W. Heylinger gives us in this little volume a new translation, the result of long and careful study. The introduction to the book is full of helpful and instructive material, while the analytical index of subjects and explanations of difficult terms subjoined to the translations of the texts are exceedingly valuable and give evidence of most careful study and insight. He is bolder than Dr. Legge, and presents to us the translation of the texts in verse and attempts to reproduce the Chinese poetic measures and rhythm.

The book is in many ways a helpful addition to the means of the understanding of this obscure but yet most important book of Chinese religious thought. (Reserve Pub. Co., pp. 165. \$1.25.)

F. I. C.

It is a happy inspiration on the part of the veteran editor of "The Sunday-School Times," Dr. Trumbull, to gather together his reminiscences of and reflections upon a long list of missionaries under the title, *Old Time Student Volunteers*. He brings to the task a singularly wide knowledge, an abundant equipment of insight and sympathy, and his well-known skill in portrayal and expression. Some thirty-five missionaries are selected for individual treatment, beginning back with pioneers like Samuel Nott and Adoniram Judson and coming down decade by decade through the whole of the marvelous nineteenth century. The author's view sweeps over the whole world and picks out with unerring precision men in every quarter of the globe who have wrought for the Kingdom not only with consecrated zeal, but with more or less conspicuous and epoch-making success. Old stories and familiar characters take on a new freshness under his hand, especially as so much of personal observation enters into the picture. The result is a book that cannot fail to aid powerfully in justifying or dignifying the whole field of missionary enterprise. The value of the volume is enhanced by a capital index. (Revell, pp. 281. \$1.00 net.)

W. S. P.

The list of competent missionary handbooks from the standpoint of the worker on the field is worthily increased by H. A. Robertson's *Erromanga, the Martyr Isle*. It is a bulky book, fluently written, abounding in details of every sort, and gives a valuable picture of the conditions and vicissitudes of missionary enterprise on this far-off island of many tragedies. Its plan, like so many books of its class, is somewhat irregular—opening with objective description and history of the New Hebrides generally and of the martyr-pioneers, John Williams and George N. Gordon, with accounts

of subsequent work; passing then to a personal narrative of the writer's own experiences in connection with Erromanga from 1871 to the present time, and closing with three general chapters on the character of the natives, on their superstitions, and on some recent happenings. An appendix is added by the government botanist of Western Australia on the physical features of the New Hebrides group; and Dr. John Fraser supplies some notes on words, customs, products, etc. There is no index. The illustrations are good and fairly numerous, but the two maps are very poor.

The book is an interesting one to read because of its vividness of delineation, its humor and breezy vigor, and its unconscious revelation of the power of the writer's character. From it by dint of some labor the student of missionary fields may extract much useful information about conditions and possibilities in this particular place. Combining this book with those of Dr. Paton makes it possible to estimate somewhat accurately the heroism that has been demanded to plant the Gospel in Melanesia generally, the notable success that has been won, and the probable advances to be expected. In all these regards the volume is valuable.

But we venture to add that this kind of book is after all only the crude stuff out of which sooner or later other books ought to be made for each of the fields of missions—comprehensive handbooks that shall combine data into statements in which order, proportion, and a wide perspective shall be introduced. Such handbooks, as a rule, must be made by other than active workers on the field. Meanwhile, however, we may well be grateful for narratives like this, which not only supply data, but inevitably quicken popular interest and sympathy. (Armstrong, pp. 467. \$1.50.)

W. S. P.

The literature on missions in America receives a helpful addition in *The Bible in Brazil*, by Hugh C. Tucker, a colporter of the American Bible Society. It is simply the story of Mr. Tucker's experiences in traveling over that vast republic, attempting to introduce to its benighted inhabitants the light of God's word. And the story is an extremely interesting one, well told, with a view to give a reliable description of the religious condition of the people. We would commend this book as one eminently suitable for C. E. and Sunday School libraries. During the time it has been in our study it has proved its ability to interest children. And through its pages some older ones may be reminded that the Bible, read without comment or explanation, still possesses its power, as of old, to enlighten and purify hearts darkened by ignorance and superstition. Not the least instructive matter in the book is the light it throws on the degradation of Roman Catholicism in South American lands. (Revell, pp. 290. \$1.25 net.)

E. E. N.

Dr. J. W. Laughlin tells in an interesting and convincing way *How Missions Pay*. He notes the result in character, cash, education, science, national life. The booklet is hardly more than a brief address, but it is an address worth hearing. (Cumberland Press, Nashville, pp. 37.)

The career of Rev. Dr. Wm. Butler, missionary of the M. E. Church and the founder of its missions in India and Mexico, was singularly fruitful in large results. A sketch of his life, written in a warm-hearted and appreciative way, though not over fulsome, adds another interesting chapter to missionary biography. (Eaton & Main, pp. 239. \$1.00 net.)

Dr. Gühr is a devout and learned Roman Catholic and his book on *The Holy Sacrifice of the Mass* is now issued in its sixth edition. This shows its popularity with the clergy and educated laity of that church. In the nearly eight hundred closely printed pages of the volume the Mass is considered from the practical and ascetical side. A knowledge of the historic and scientific aspect of the subject is taken for granted. It is not written at all in a spirit of controversy, but for the edification of the priest who officiates at the Mass and through him of the people to whom he ministers. It is written with German thoroughness and elaboration, with a good bibliography, copious index, and abundant footnotes. Criticism of such a work is almost out of the question, because from start to finish the positions taken by the author are not those of the Protestant branch of the church. The uses made of history and tradition, the interpretation of the New Testament passages relating to the Last Supper, the work of the priest, the nature of the Eucharist, are, of course, thoroughly Roman Catholic. But in spite of these differences the book may be studied with profit by a Protestant, because it shows how the most devout Roman Catholics regard the central act of their worship. Substitute the spiritual presence for the bodily presence of Christ and there are chapters in it which suggest Ray Palmer's "Remember Me," and which may be read with profit as a devotional work by any follower of Christ. (St. Louis: Herder, pp. 778. \$4.00 net.)

C. M. G.

In the prefatory note to his "Anti-Theistic Theories," Dr. Robert Flint said that he had "long cherished the hope of being able at some future time to publish a historical account and critical examination of the various phases of modern Agnosticism." This hope, which had been thus long cherished in 1879, reaches its fruition, nearly a quarter of a century later, in the book now published under the title *Agnosticism*. It could not be better described than in the words of the author above quoted. Almost precisely half of the work is devoted to the history of Agnosticism and to an analytic presentation of its various phases. The last half of the volume, including chapters VII to X, is a critical discussion of Agnosticism in relation to certain objects of thought or belief. The successive chapters treat respectively of Partial or Limited Agnosticism as to Ultimate Objects of Knowledge; Agnosticism as to God; Agnosticism as to Religious Belief; Agnosticism as to Knowledge of God. Readers have long taken it as a matter of course that Professor Flint's work would show an amazing breadth of erudition, and would manifest a fine analytic quality and a sane balance of judgment. These qualities show in a preëminent degree in this work. The Agnosticism of which he treats is not that small article which Huxley sometimes seemed to feel that he carried in his vest pocket. It is skepticism, especially metaphysical skepticism, which he discusses. In no other book will the reader find anything like so calm, just, dis-

criminating an analysis and criticism of this striking movement of modern thought. Dr. Flint interprets it both as a philosophical system and as a current in history, and in both respects his estimate of its significance and its essential error is admirable. It is a work of the greatest value for the understanding of the thought of our own day. His analysis of the elements in belief in general, and in religious and Christian belief more specifically, is exceptionally fine. The blending of the historian, the philosopher, and the Christian theologian gives to his results a peculiarly valuable quality. Further commendation is unnecessary, for the book has had its waiting public before it appeared. (Scribner, pp. xviii, 664. \$2.00 net.) A. L. G.

It is exceedingly ungracious to preface praise with criticism and deliberate judgment with an outbreak of impatience,—but it is a great pity and a great annoyance that Professor Bowne will persist in issuing his books without an index. A table of contents is a most unsatisfactory substitute. Nevertheless, index or no index, we are glad to have the author's *Theism*. His earlier work on this theme needed rewriting. It needed both enlarging and pruning and it has had both. As it now stands it makes a natural and fitting conclusion to the system of philosophy which is formulated in the author's *Theory of Thought and Knowledge*, his *Metaphysics*, and his *Ethics*. Taken all in all we know of no works which will on their subjects prove at the same time so attractive and so valuable as these by the professor of Philosophy in Boston University. One sees two influences at work in him constantly, one a loyalty to an honored instructor, Lotze, and the other an enmity, manifest in the author's first philosophical work, toward the mood of thought represented by Spencer. But Dr. Bowne is never blinded by either his admiration or his antipathy; he remains always the clear-sighted, brilliant, individual exponent of a modernized and thoroughly Christian Theism, which both the philosophy of thought and the philosophy of conduct lead him to believe is the only really rational key to the necessary unity of the all of reality. We are grateful to the New York University for summoning the author to fill so satisfactorily the Deems Lectureship. (American Book Company, pp. xii, 323. \$1.75.) A. L. G.

A new and revised edition of so good a book as Professor Fisher's *Grounds of Theistic and Christian Belief* is thrice welcome. That the volume before us is a thorough revision is evidenced in every chapter. Dr. Fisher is keenly alive to the shifting of the attacks upon the Christian faith as well as ready to draw up a new line of defense. The omission, for example, of the discussion of the origin of religion in the first chapter and the insertion of a discussion of the instincts of feeling as indicative of proof justifies such a statement. Almost every chapter shows similar omissions and insertions. The book is too well known to need an exposition of its contents and character, and too deservedly prized to require a statement of the grounds of our commendation. Indeed, the work is in many respects the very best brief compendium of Christian evidence in the English language. Though retired from active professorial duties, Dr. Fisher is keeping pace with the present generation. (Scribner, pp. xx, 463. \$2.50.) E. K. M.

One of the most valuable works of recent years in the field of theology is J. Scott Lidgett's "The Spiritual Principle of the Atonement." The same author has now published a closely related work in his *The Fatherhood of God*. This new volume is presented as at once an outcome and a guide of current thought. There is a far-spread and serious pondering of the meaning of God's Fatherhood. The author is openly aware of the strong impulse toward sentimentalism here. From the start he is resolved that his study shall bear the marks of strength and breadth. He aims at nothing less than a new contribution of enduring value to the great enterprise of systematic religious thought.

The discussion is arranged in nine chapters. But the scope of treatment is threefold. First, the Biblical conception is sought after in each Testament separately, with an estimate of its theological meaning as handled in the sum total of Biblical thought. Then a survey of Church History is made. This is a quite minute and very valuable study. It alone fully warrants the publication of the book. Then, thirdly, the doctrine is handled in four concluding chapters in most fundamental style. Here the scope and value of the doctrine are elaborated with measured care; and then its relation to the world is unfolded under three heads: the Spiritual Constitution of the World, the Redemption of Mankind, and the Consummation of all Things.

A few features are outstanding. Colossians and Ephesians are the point of departure. Here is a notable study. The New Testament is affirmed to be prevailing in keeping with the thesis of Colossians I, that All Things are Constituted through the Son in an Ultimate Relation to God as Father, Revelation being the only significant exception, and that being readily explicable. The chief difficulties are Paul's views of the "Covenant" and "Forensic" relations. The treatment of this section is throughout steady and strong. In carrying this examination into the O. T. the author betrays his chief weakness. His style of thought is exclusively synthetic. He does not evince a sense of the method or value of analysis. He uses terms and themes, unconscious of their content. He needs to prosecute for years the art of analysis. He is as a result swept by words and forms and the outer guise. Where these differ, he supposes too hastily that interior contents differ. He has still much study to do in the O. T. idea of God. But despite all this, the N. T. holds him true and safely orders his thought. His study, however, of the relations of holiness and righteousness and grace, vital and central as it is, is inadequate, consciously so to himself, one feels sure. When will man sense the meaning of the infinite suggestions in the Biblical fellowship of Truth and Grace!

The pivotal section of the book is chapter 7. There the universe is described as constituted in an essentially spiritual, and this an essentially filial relationship to God. This is the thesis of the book. Here the light and the darkness mingle. In the midst of this discussion the author unveils his own weakness and strength. One must say that he does not show a mind of the first order, though he proves himself clear-sighted and firm. But one's disappointment roots in the surpassing magnitude and moment of the theme. Its aspirations outreach our range. Still we thank the writer for a sober, suggestive and helpful book. (Imported by Scribner, pp. xxiv, 427. \$3.00.)

C. S. B.

Dr. I. K. Funk has published as a little volume by itself his introductory essay to Croly's "Tarry Thou till I Come," and has called it *The Next Step in Evolution*. Believing that there will some time be a second visible appearance of our Lord, the author argues that this, however, is not the most significant thing. The thing that is most important is the revelation of Christ in man, not the revelation of Christ to man. The latter would naturally follow from the former. This revelation of Christ in man must be by a new creation, *i. e.*, by the taking up of the older and its reforming by the principle of a new life. This is just what the author sees has been the process in all evolution. There comes into being a new type of life, *e. g.*, organic life, and this gradually realizes itself in individual forms. This new type of spiritual life appeared in Christ. Toward the realization of this type in individuals the world has since then been growing, and Dr. Funk adduces the facts that lead him to believe that the time is rapidly approaching when by this next step in evolution Christ shall really be formed in man and there shall be born a new spiritual creature. One cannot help feeling something of kindling from this fervent prophecy, even if one's cooler logic fails to be convinced that here is genuine prophetic fervor. Such books on the whole do good in their reaccent of the validity of spiritual realities. (Funk & Wagnalls, pp. 106. 50 cts.) A. L. G.

Immortality and Other Essays is the title selected by the editor for a volume of papers by the late Professor C. C. Everett of the Harvard Divinity School. The essays are all worthy of reprinting. It would have been more just to Dr. Everett if the date and, if possible, the occasion for preparation had been given in connection with each paper. This is of more importance with respect to posthumous publications than with those reissued during the life of the author. To leave them thus without either marks of time or place is not quite fair to either reader or writer. The essays are preëminently characteristic in their clarity of thought and their peculiar felicity of illustration. The one that will contain the strongest appeal to most readers is that on Joseph Priestley—Unitarianism old and new. One reads it as a sort of a confession of faith and gets from it a new sense of what it was that held the author to the faith he professed. Other essays of special interest are *The Known and the Unknowable in Religion*, and *The Faith of Science and the Science of Faith*. The greater part of the volume shows the marks of that period of conflict in thought (now happily passed) when the philosophy of Herbert Spencer was clamoring for universal domination. (Am. Unitarian Ass'n, pp. viii, 280. \$1.20 net.) A. L. G.

There have been few periods since the Reformation when such books as Charles F. Dole's *The Smoke and the Flame* have not appeared. In fact, it would not be difficult to find their parallel in pre-Christian Rome or India. The volume contains an appeal for a belief which shall be free from the smoke of all sectarian and narrowing conceptions, and shall burn with the clear white flame of universal religious truth. This religion shall ultimately be organized into a universal church of humanity, supported by general taxation, where the service shall be so ennobling and the

truths proclaimed of such universally recognized excellence that all shall confess its beneficent efficiency as a part of a well ordered social organism. If history has made one thing clearer than another, it is that no religion will grip men which has in it nothing from which anybody dissents. Mr. Dole will find himself in the large company of authors who have been blind to this most obvious fact. (Am. Unitarian Pub. Ass'n, pp. xxiv, 206. 80 cts. net.)

A. L. G.

It is difficult to understand why in the beginning of the twentieth century Mr. Jabez T. Sunderland felt it worth while to publish *The Spark in the Clod* as a Study in Evolution. Its quotations are many of them relatively recent, but its general attitude is that of twenty-five years ago. One wearies of his reiterated "either, or." His "either" is generally some ancient conception which somebody, more or less reputable, once held to be true, and his "or" is the more or less inchoate mass of his own beliefs, which for convenience he calls Evolution. We had marked many passages for quotation, but it seems unnecessary, a single one taken almost at random will illustrate the looseness of his (the author's) treatment. "We are sometimes asked, will not man outgrow religion?" And now as usual the *Deus ex machina* is evoked. "The best answer to this question is Evolution. What has been in man from the beginning will be in him to the end." Precisely; and the same can be said of the coccyx and the vermiform appendix. We have no wish to speak harshly; but, seriously, the time is past when Evolution can be treated as either a hoodoo or a mascot. (Am. Unitarian Ass'n, pp. 162.)

A. L. G.

The Presbyterian Board of Publication is now issuing volumes of sermons from modern representatives in the pulpit of that denomination. Two have appeared, one by the late Dr. Geo. T. Purves, entitled *The Sinless Christ*, and one by Dr. Wm. R. Richards, bearing the title, *For Whom Christ Died*. They are small volumes, and so select sermons. The great interest in Dr. Purves, as successor to Dr. John Hall and a former professor of eminence at Princeton, was increased by his untimely death on the threshold of his ministry in Fifth Avenue. This volume gives insight into the secret of his power. This power is not found in certain elements which are supposed to be significant of modern preaching. We look in vain for rhetorical amplitude, for elaborate illustration, for literary quotation, or for social reference. These exist in his sermons in a measure, but are not conspicuous. The conspicuous thing is the spiritual earnestness and the textual fidelity. The sermons are evangelistic and experiential. They have in view the individual man in his innermost sins and possibilities. They keep close to the essence of the message. They are very simple in language, very rich in thought, and very direct in aim. Hardly a single element is relied upon to carry interest and conviction but the simplest and most direct development of his theme. He never uses an illustration for adornment, and when he does call in a metaphor or story, it is peculiarly pertinent and always subordinated to his intent. The same may be said of quotations. To a superficial reader the volume lacks that interest which it is sometimes assumed can only be secured by so-called popular methods.

And yet there is a peculiar fascination in the way in which he holds you by his interest in his one idea, so clearly, simply, and richly developed. The volume is also notable as coming from a man whose life was spent in a professor's chair. There is an absolute absence of anything scholastic. Few volumes of sermons recently published show better the power and interest of the simplest and most fundamental gospel, when centered in a rich spiritual life, and carried out with a high and direct purpose.

Simplicity, human interest, and constructive imagination might be the literary qualities chosen to best express the dominant impression of Dr. Richards' last volume of sermons. Simple: there is not an obscure word in the book, nor an involved paragraph, hardly a long sentence. There is no oratorical straining, nor conspicuous "fine writing," and yet the total impression is that of most effective art and most fascinating style. If there is art here, it is most beautifully concealed, and if one is tempted to say "that is easily done" let him try it, and find that such plain, clear, simple, yet beautiful language is the very height of speaking quality, most difficult to achieve.

Human interest: It is very manifest that this preacher's spiritual quality, which is in evidence everywhere, is a quality which seeks to objectify itself. The last sermon in the book, *The Home of the Soul*, shows most of a possibly mystical element of any, yet it is the concrete suggestions and illustrations of home that keep the subtle thought down to practical realities. *The Brother for Whom Christ Died* shows the working of a mind intent upon making near and pressingly practical our view of atonement. He cannot repress the missionary impulse, and the stirring significance of great world movements when he is preaching on *The Three Taverns*, and *The Gates of the City*. It is the Power of Personality which he chooses when he talks to students. He takes up one of the plainest and yet subtlest problems in the orderings of Divine Providence in his sermon, *A Complaint and an Answer* (Joshua 17¹⁴). He champions a most stalwart fidelity to principle, in a sermon of peculiar freshness and power entitled *But, if not* (Daniel 3¹⁸). He gets at the truth about sin in a sermon which flanks in a superb way the hosts of evil, entitled *The Monotony of Sin* (2 Kings 14²⁴).

Constructive imagination: by this quality we mean this preacher's power of setting old truths in a new light, not in any old or new theology sense, but by a sympathetic insight into Scripture and human nature both. There is a golden mean between the fanciful allegorizing of a former generation and the exact but cold exegesis of much modern preaching. The fresh and striking blend of text and theme in these sermons before us illustrates what we mean. At first we feel that he has read something into his text (we must grant this, perhaps, in his sermon on the *Gates of the City*); but our criticism is disarmed as we follow him and find the simple, rich, and perfectly sane and practical lesson which his sympathy and imagination both have legitimately constructed out of text and context.

The chief criticism that might be made upon these sermons, if any need be mentioned, is a certain lack of climax and passion in their conclusions. There is more glow throughout the sermons generally than at the end.

This volume is significant of the type of preaching which is reaching the mind and heart from perhaps the most conspicuous pulpit in the country—the church which has heard Dr. Babcock, and is now listening to Dr. Richards. It is simple, direct, earnest, practical, a firm positive gospel full of human interest, and inspired by a deep spiritual experience—this is the type exemplified in the volume before us. (Presb. Board of Pub., pp. 186 and 157. 75 cts. each.)

A. R. M.

The twenty-eighth series of *Sermons by the Monday Club*, on the International Sunday School Lessons for 1903, maintains the good reputation of its predecessors. Though one quarter of the current year has passed there is enough left to make these *Sermons* a profitable investment for S. S. teachers who are looking for helpful suggestions, especially as to the large practical or spiritual bearings of the Scripture sections selected for the lessons. (Pilgrim Press, pp. 387. \$1.25.)

E. E. N.

We are not surprised that J. W. Axtell's *Organized Sunday School* has reached its fourth edition. It is a small book, but it is also full of concentrated suggestiveness. It is unpretending, but it is not lacking in positiveness and authority. It keeps rigidly to the particular field of organization or machinery, but it sufficiently indicates how this is related to the real work to be done. Eight chapters treat of the superintendent's office and duties, followed by one on each of the following topics: music, the secretary, the treasurer and the finances, the library, the librarian, the home department, the country school, "and finally." We heartily commend the book for its sanity, pointedness, energy, and enthusiasm. (Nashville: Cumberland Press, pp. 128. 50 cts.)

W. S. P.

In *The Things that Abide* we have a series of discourses spoken in the chapel of Stanford University, California, by Orrin Leslie Elliott. The drift of the discourses is to show that if the scientific and critical achievements of the nineteenth century have apparently resulted in some losses to religious belief, it is now becoming evident that some losses have been real gains, in that they have served to emphasize and deepen the truths that abide. The author tries to approach his problems, he tells us, with the frankest recognition of what science and criticism have accomplished, yet always endeavoring to emphasize the abiding realities of the spiritual life. He discusses Confession before Men, Greater and Lesser Miracles, Life Worth Living, The Christian Argument, The Life Eternal, The Fatherhood of God, and the Child Spirit. The volume is written in a manly, earnest spirit, is fresh and stimulating, and shows abundant evidence of keen insight into the trend of thought. Like a good many attempts to show what is left of old faiths, and to indicate the abiding elements, the author is constantly inclined to magnify the minima and perhaps unconsciously to minify things which have been magnified in the consciousness and standards of the past. It is easy to settle a great many difficulties by blinking them, and in the attempt to get lodgment for verities to make them smaller than they really are. We feel this tendency in these discourses, while recognizing the earnest motive and helpful intent of the writer. (Murdoch Press, pp. 193. \$1.25 net.)

A. R. M.

Meditations for the Passion Season is the title of a translation by Dr. Charles E. Hay of G. C. Dieffenbach's *Evangelische Haus-Agende*. The plan of this work is naturally adjusted closely to Lutheran usages. For each day of Lent, from Ash-Wednesday to the Eve of Easter, a special devotional reading is provided, consisting in each case of a passage of Scripture, printed in full, a succinct and practical exposition of it, and a prayer suited to the topic or the season. These readings are meant for private use, for family worship, or for incorporation into church services. In the latter half of each week and during the whole of the last week the topics chosen cover the history of Holy Week itself, so as to bring out with fullness and with cumulative force the lesson of that climacteric part of the Saviour's ministry. At the end is added a carefully wrought Harmony or Compilation of the narratives of the Passion in the four Gospels, presented in a single, continuous account. The original work is of such general merit that it well deserves translation and introduction to American users. (Lutheran Pub. Soc., pp. 238. 75 cts. net.) W. S. P.

The collection of brief talks or sermonettes which Professor Rufus M. Jones of Haverford College has gathered together under the title of *Practical Christianity* needs no lengthy notice. By this we would not in the least imply that they are of slight value. Quite the reverse. The spirit and tone of them all is so good, the messages that they bring are so uniformly those which we believe to be sound and true, and the range of topics chosen in the general field of Christianity as a motive power in common living is so broad and helpful, that the reviewer may simply record his delight in the whole in one sentence. We cannot forbear adding our satisfaction at this new evidence of how close together are the ranges of thought between Quaker spirituality and those found among us. Professor Jones, besides being professor of philosophy at Haverford, is also the editor of "The American Friend," for which many of these chapters were written. (Winston & Co., pp. 206. \$1.00) W. S. P.

Since Hessey's Bampton Lectures on "Sunday," there has been no treatise so full and on the whole so well balanced as this last book in the "Oxford Library of Practical Theology" by Rev. W. B. Trevelyan, entitled *Sunday*. It has the advantage over Hessey's book in being briefer, and of course it has advantage of discussing some problems and presenting some more recent data than could have been in the mind of the Bampton Lecturer of many years ago. Nearly all books upon this subject which come from the press are instigated by some polemic impulse, or are put forth with the good intent of saving the Lord's Day from its current abuses. Such publications are often reactionary, and sometimes lose proportion. They overlook a good deal of history, and they resort to exegetical methods not defensible. The book before us gives just what we all need for intelligent comprehension of the problem: the history of the day, not only the Biblical basis, but the historic practical comment. Of recent years, the subject of Sunday has been most discussed on its sociological side. Exegetical and historical data have been laid aside and the idea of rest and recuperation have furnished the arguments for Sunday observances. The value of the book before us is that it seeks to give us

the Biblical, the historical, and the social basis for a Lord's Day observance which shall preserve the religious sanction and interest, and yet recognize the practical and humanitarian grounds for such observance. Extreme Sabbatarians will not agree with this book, as they did not with Hessey's treatise, and the prominence given to worship and the spiritual privacy of the day will not please the modern opportunist. But in our judgment this is in many ways the best available book for the well balanced presentment of the theme that one can find. It is written with admirable literary style, and is rich in scholarly research. A great amount of valuable matter is put into appendices. Most of the books in this series are written from the point of view of the High Church element in England, but it does not materially affect this particular discussion, except that it frankly and fully emphasizes the spiritual elements in the observance of the day. While most recent books overemphasize the secular social uses of Sunday, this book makes perhaps too little use of such considerations; but so far as it goes, the treatment is broad, yet firm and well balanced. (Longmans, pp. 305. \$1.50.)

A. R. M.

The Ten Commandments in the Old Testament and the Lord's Prayer in the New,—on these two great passages of Scripture we have homiletic treatises in abundance. From early Christian centuries until now, sermons, catechisms, and more elaborate works have attempted to set forth their practical bearing. The long list, it would seem, might serve to deter anyone from adding to it unless he were quite sure he had something new and profitable to offer. Dr. Schenck of New Brunswick Seminary now gives us a *Sociological Study* of the Commandments and Prayer. He desires to show that they not only "describe the individual man in God's sight," but "provide for the ideal society in which all men shall regard God as their Father and their fellow men as brothers." As such he has given us an earnest, plain, practical, and helpful, though in no wise remarkable, exposition. (Funk & Wagnalls, pp. 245. \$1.00 net.)

E. E. N.

The Boy, How to Help Him Succeed, by N. C. Fowler, Jr., is not a book on pedagogics, of which we have so many now coming from the press. It is a more general discussion of practical matters affecting boys in the race of life. The book is written for the reading of the parent rather than of the son. It has advice for those who are to mold the young man. Such themes as The Element of Success, The Boy at School, Higher Education, Social Associates, Business or Profession, Employer and Employee, Money, Self Respect, Economy, Health, Promptness, etc., are discussed. The chapters are full of good advice, put in pithy phrases, easily remembered, and generally wholesome and stimulating. These chapters are well worth the careful reading of parents, and boys themselves will find much of great profit for their own perusal. About half the book is taken up by what is called a "Symposium of Success"—the result of the questionnaire method, used with 319 men of mark, and covering 25 questions. The men of mark cover a wide range among the eminent men of the day in various walks of life. Some of these answers are of quite unusual interest, not only for their contents, but on account of the autobiographical disclosures. (Oakwood Pub. Co., pp. 320. \$1.25.)

A. R. M.

Dr. Ely's address, frequently delivered in many cities, has been put into book form, entitled *The Coming City*. It is significant that the title of the address has been changed. Formerly it was given as "Neglected Aspects of Municipal Reform." He finds that so much attention has been aroused on this subject that he can no longer call the matter "neglected." For the same reason in reviewing the book we do not find so much that is new as the title "*The Coming City*" suggests: but we do find an admirable statement of some data in city growth and some well put, succinct utterances upon the principles which should obtain in municipal government. He dwells especially upon the main classes of reform, political, and economic and social. Of the two he considers the latter the more important, and more likely to engage the attention of the citizens of "the coming city." Appendices occupy nearly half of the book. (Crowell, pp. 115. 60 cts.)

A. R. M.

A sermon, prepared by Dr. Hillis for his pulpit in Plymouth Church, on *The School in the Home*, has been published under this title, along with a large number of selected passages from the Bible and twenty famous hymns. These appended selections are designed to be memorized by children in the home. This is the least and the best the parents can do, the author thinks. The conception is surely excellent. It is worthy of any author or publisher's choicest taste and most scrupulous care. But the author's treatment of this volume is shabby in the extreme. And one can easily demonstrate that the negligence lies with Dr. Hillis. The work is speckled with mistakes. On one page we counted seventeen. In one verse are five errors, in another three, in another six. If one could find some method in his mistakes, it would save one's respect. But no. Errors not only swarm; they quarrel. One looks early to see what version is employed in the Scripture selections. It is surely not the American. As surely it is not the English Revision. Nor is it the Authorized Version. Does he resort to the original? Demonstrably not. From that he departs unaccountably. He has no method in citation or punctuation or variation. His errors in grammar and spelling are simply amazing. If any admirer think these strictures too severe, let him examine pp. 53, 72, 78, 79. Among other things it is of interest to learn that the Magnificat was "written about the time of the Church of the Catacombs"; and that the hymn "In the Cross of Christ I Glory" was written by Sir John Browning, LL.D. (Revell, pp. 126. 50 cts.)

C. S. B.

Pastors desiring a brief, earnest appeal upon the *Religious Training of Children* for distribution may well consult the little pamphlet bearing that title, from the pen of Mrs. Joel Swartz. (*Am S. S. Union*, 31 pp. 15 cts.)

Among devotional books Dr. Hallock's *Beauty in God's Word* deserves honorable place. It is conceived and written in all simplicity. The aim is to approve and commend God's Word. It is the work of an ardent lover of Sacred Truth. It will have good influence upon all who read it. (Westminster Press, pp. 188. \$1.00.)

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

EASTERN NEW ENGLAND ASSOCIATION.

The fifteenth anniversary of the Association was held in Boston on February 9th, with the largest and most enthusiastic attendance on record. There are some seventy-five alumni within the territory of this Association.

Professor Nourse brought an interesting and encouraging report from the Seminary. His was the only formal address, the rest of the time being taken up with pithy reminiscences from every one present.

The Executive Committee for the ensuing year is as follows: President, E. N. Hardy, '90; Vice-President, Richard Wright, '90; Secretary-Treasurer, A. J. Dyer, '86; with O. S. Davis, '94, and Arthur Titcomb, '88.

Much interest was manifested in the Student Aid Fund.

CONNECTICUT ASSOCIATION.

At the annual meeting at the Seminary on March 24th there was a notably full attendance and an admirable spirit. Professor Beardslee gave an address on The Pastor as Teacher, Professor Pratt reported upon the recent Chicago Convention upon Religious Education, Herbert K. Job spoke concerning The Minister and the World Out-Doors, and Professor Jacobus represented the Seminary.

The officers for the year to come are: President, A. F. Travis, '97; Vice-President, J. E. Hurlbut, '74; Secretary-Treasurer, E. F. Talmadge, '00; Executive Committee, the above officers with W. J. Tate, '92, and H. P. Schaffler, '98.

It appears that we have neglected to chronicle the death on October 16, 1902, of Frederick Munson, '46, of Brooklyn, N. Y.

— the fact not being reported to us. Mr. Munson was one of the oldest living representatives of Hartford's students. He was born in 1818 at Bethlehem, Conn., was a graduate of Yale College in 1843, studied two years at Hartford, but took his last year at Yale Divinity School. His longest pastorates, each of nine years, were at North Greenwich, at East Windsor, and at Haddam Neck, all in Connecticut. For almost forty years his active service was practically without break. From 1884 he made his home in Brooklyn.

The first break in the circle of the women graduates of the Seminary was made by the death, after a brief illness, of Mrs. Olivia Caskey Williams, '98, at Burton, O. Mrs. Williams was a graduate of Mt. Holyoke College in 1895, passing thence at once to the Seminary. After her graduation here she taught for a year at Miss Dana's school for girls in Morristown, N. J., and at Mt. Holyoke College, showing in both positions marked ability as an inspiring teacher. In 1899 she was married to her classmate Benjamin A. Williams, then settled at Broad Brook, Conn., where he remained for a year. In 1901 Mr. Williams was called to the church at Burton, O. During the year and a half of her life there Mrs. Williams greatly endeared herself to the people of the town as well as of the church. Mrs. Williams was gifted with not only an active mind but abounding vitality and exceptional charm of manner and character. Her versatility enabled her to achieve success in everything she undertook. While a student she won a position of much influence. On more than one occasion she was called upon to represent the women students at some public function and she never failed to do it with force and tact. Her true womanliness made her many friends everywhere who will deeply mourn her untimely death. She leaves two little children, the second but four months old.

Edward A. Mirick, '67, for the past year in charge of the church at Alexandria, O., has accepted a call to Plymouth Church in West Duluth, Minn.

Isaac C. Meserve, '69, who last fall was supplying at the church in Milford, Conn., has accepted the pastorate of the Plymouth Church in San Francisco, Cal. His place at Milford is taken by his son, Howard C. Meserve, '02, who was ordained there on April 23d.

Aaron W. Field, '70, of New Marlboro, Mass., has accepted a call to the church at Gilsum, N. H.

At the twenty-fifth anniversary of the church at Crookston, Minn., on April 17th, the historical address was by the pastor, Herman P. Fisher, '83, embodying many items of interest about the religious life of the Red River Valley in general as well as of the church itself.

John Barstow, '87, who has been more or less laid aside by ill-health for a long time, has recovered so far as to be able to accept the pastorate at Manchester, Vt., where he has been supplying through the winter.

Frank E. Butler, '87, closed his seven years' pastorate at South Weymouth, Mass., on February 1st.

Jules A. Derome, '88, is to remain in charge of the church at Plankinton, S. D., for a third year.

William A. Bacon, '95, being detained in England by his wife's ill-health, resigned his church in Springfield, Mass., in January, and is succeeded by John L. Kilbon, '89, formerly of Boston.

William P. Hardy, '90, for the last six years at the Vernon Church in Los Angeles, Cal., has accepted a call to take charge of the churches at Eagle Rock and La Cañada in the same state.

John H. Reid, '90, has closed a pastorate of five years at Bellows Falls, Vt., and will go into the field of journalism.

The church at Higganum, Conn., where William J. Tate, '92, is pastor, has recently received \$2,000 from the bequest of one of its deceased members.

Henry H. Wentworth, '92, after eleven years of efficient service at Goffstown, N. H.,—his only pastorate—goes to the important First Church in Terre Haute, Ind., the third church in size in the state.

Nicholas Van der Pyl, '93, who has been eight years pastor at Holliston, Mass., has accepted a call to the church at Marblehead in the same state.

Edward P. Kelley, '96, succeeds A. H. Pingree, '98, at Pigeon Cove, Mass., and was ordained and recognized as pastor on February 19th.

Among the evidences of a general interest in Bible study is the fact that Edwin W. Bishop, '97, at Concord, N. H., has instituted a course of Bible study covering daily readings for eight months, with test questions at intervals. Nearly 150 members of this class have been enrolled.

Charles O. Eames, '97, of Rochester, N. Y., has recently been encouraged by a substantial increase of salary.

Ransom B. Hall, '98, has resigned from his charge at De Smet, S. D.

G. Walter Fiske, '98, who for three years has been pastor at South Hadley Falls, Mass., is at work in his new charge in Auburn, Me.

On March 4th Arthur H. Pingree, '98, of Norwood, Mass., was married at Boston to Miss Christie Merrill.

Edward F. Sanderson, '99, having accepted the call of the Central Church in Providence, R. I., to remove from Beverly, Mass., was installed pastor on April 28th.

The Home Missionary Society has invited Philip W. Yarrow, '99, for three years pastor at Montevideo, Minn., to work in St. Louis, Mo., and he is already at his new post.

The pastorate of J. Spencer Voorhees (grad. stud. '97-8), at Roslindale, Mass., has been singularly successful in the face of great difficulties. The financial problem was a serious one, because of a large debt incurred years ago. Mr. Voorhees has so built up membership and enthusiasm that the debt has been paid, the church made self-supporting, and the benevolences greatly increased.

Reports from Faulkton, S. D., where P. L. Curtiss, '00, is settled, indicate a steady and healthy growth. Last year the church became fully self-supporting, advanced the pastor's salary, and increased its benevolences. Twenty-two new members were received, mostly on profession. The Sunday-school and Young People's Society are both flourishing.

On February 4th Asher R. Kepler, '01, missionary of the Presbyterian Board at Ningpo, China, was married to Miss Jeannette G. Fitch, daughter of Rev. George F. Fitch of Shanghai. Mr. and Mrs. Kepler are supported as its foreign representatives by the Northminster Church in Philadelphia.

On December 30th William F. Bissell, '02, was ordained at Warren, Vt., where he is acting as pastor.

On December 31st M. J. B. Fuller, '02, was married to Miss Martha Lyon of Peru, Vt.

George B. Hawkes, '02, after a year's work at Canton, S. D., has accepted a call to become pastor there.

Emily A. Reeve, '02, has accepted a call to the churches at Forest and Union, Okla.

Byron K. Hunsberger, '03, and Elizabeth N. Hume, '03, were married on April 27th in New Haven. They are under appointment to the Marathi Mission of the American Board, and an emergency on the field having arisen that makes a reinforcement at once imperative, the Board has urged and the Faculty has agreed that they shall be allowed to set out forthwith, several weeks before their actual graduation. Mr. Hunsberger was ordained on April 23d under the auspices of the First Church of Hartford. He and his wife sail for Bombay early in May.

Seminary Annals.

The pleasantest feature of the winter term's opening was, without doubt, the presence of Dr. W. Douglas Mackenzie, whose primary purpose in coming to us from Chicago Seminary was to deliver a course of lectures on Christology and Soteriology. The lectures themselves were richly stimulating, but somehow it was the man who affected us most, and we came to love him. A number of the city pastors were eager listeners to his words, and the provision of the faculty whereby the middle class members were granted the same privilege as were the seniors made it possible for a large number to be in attendance. And outside the class room the students came to know him too. One evening he entertained the students and their guests with an account of the events which have led up to the recent war and the present situation in the south of the Dark Continent. The apparent incongruity of listening to a lecture at Hartford Seminary by a theologian from Chicago on South Africa was removed by the doctor's explanation that he was born in that country, of parents who there have seen long and efficient missionary service. The lecture proved his interest and revealed his familiarity with conditions past and present. Just before his departure Dr. Mackenzie was prevailed upon to be the guest of honor at a dinner given by the students. Rev. R. H. Potter responded to the toast "Hartford," while Professor Jacobus spoke to "Our Absent President." The three classes were represented by W. B. Pitkin, P. C. Walcott, and W. F. Sheldon, respectively. A. D. Leavitt of the senior class presided as toastmaster with his usual wit and aptness. The Seminary quartette sang several selections, and Dr. Mackenzie read a few extracts, with rare expression, from the good old Scotch of Dr. Watson's "Beside the Bonnie Briar Bush." Everyone came away with the feeling that the occasion was an unqualified success.

The Day of Prayer for Colleges was observed by special meetings as usual. In the morning the men met in college groups to discuss their college's needs, and to pray for a blessing upon them. A general meeting followed, which was under the direction of the Public Relations Committee. A dozen or more of the students spoke briefly upon the religious situation in their respective institutions. The tabulated report gathered from a large number of our American institutions, and showing what is being done in the interests of the ministry, was not read, but will be published at a later date. In the afternoon Dr. H. P. Dewey of Pilgrim Church, Brooklyn, addressed a chapel full of students and friends of the Seminary. Professor Merriam presided, and the quartette sang.

The annual social event given by the student body of the Seminary, known among us and our friends as the "Washington's Birthday Celebra-

tion," took place this year on the 23d of February. Over two hundred guests were present, being received by Professor Jacobus, Mrs. Waldo S. Pratt and representatives from the students. The rooms were tastefully draped with national and college colors, while potted plants lent a pleasing touch to the decorations. During the reception there was music by the glee club, which rendered verses by A. R. Dunlap, '03, by C. A. Lincoln, '05, who very acceptably rendered two solos, and by the quartette with Miss Florence Bell. Adjourning to the library proper, our guests witnessed a mock trial, planned by the committee in charge of the evening's entertainment, and cleverly written by A. D. Leavitt and W. B. Pitkin. Characters from the shady past appeared in the court room in the interests of either George Washington (1799), defendant, or the plaintiff, James C. Young, 1905. The guests were somewhat revived by light refreshments. The members of the Seminary feel that the entertainment was worthy of their guests.

Students and faculty alike were rejoiced to see Dr. Hartranft's imposing figure again coming in and out among us. His year's absence in Germany was, we know, of value to himself and the cause he loves, but we feel that this is his place, and we are selfishly glad to see him occupying it once again.

We have had a number of very entertaining lectures from a variety of men on very different topics. Mr. Stanton H. King came to us from Boston, and told in an unconventional way of his work for "the sailor man" in connection with the Sailor's Haven, a place of rest, recreation, and worship which is doing a fine work under the able leadership of this energetic man of God.

Another man who impressed the hearers as one who "does things" came to us recently in the person of Dr. W. T. Grenfell. His work is up and down the coast of Labrador among the deep-sea fishermen. It requires a man of no mean calibre to cruise in all sorts of weather, and live among the most trying circumstances in this noble work of relieving the bodily as well as ministering to the spiritual needs of these needy people. The stereopticon under the care of H. L. Mills, '03, added very much to the absorbing interest of the lecture.

A lecture on February 11th by Rev. H. K. Job was of an entirely different nature, but most instructive. Mr. Job, who graduated from the Seminary in '91, has made a specialty of the study of birds. His subject was "Waterfowl," which he illustrated from slides which were made from a variety of photographs secured at the expenditure of much time and travel.

Dr. Benj. F. Trueblood, secretary of the American Peace Society, brought us a message of promise and appeal. The story of the slow but unfailing spread of the principles of peace all over the world was doubly impressive, coming as it did from the lips of this noble prophet and student.

Dr. Judson H. Smith has delivered a course of lectures on the A. C. Thompson foundation. As foreign secretary of the A. B. C. F. M., he speaks with authority, and his lectures on the "Methods and Principles

of Missions" were certainly notable for their use of language and the devoted optimism throughout.

General Exercises of the year have been employed as follows: January 14th, exegesis by R. B. Dodge, '04, and sermon by B. K. Hunsberger, '03; January 21st, address by I. H. Berg, '04, and sermon by A. D. Leavitt; January 28th, scripture reading by W. H. Adams, '05, hymn reading by R. S. W. Roberts, '05, and sermon by P. A. Job, '03; February 11th, essay by C. S. Gray, '04, and sermon by Gilbert Lovell, '03; February 18th, devotional service, scripture, hymn and prayer by R. A. Dunlap, H. L. Mills, and W. B. Seabury, sermon by F. B. Hill, all of the senior class; February 25th, address by J. M. Davis, '04, and sermon by F. H. Graeper, '03; March 4th, Dr. S. W. Dyke spoke on the Family; April 1st, hymn reading by J. C. Young, '05, scripture reading by F. F. Goodsell, '05, and sermon by T. E. Gale, '03.

If "cleanliness is next to godliness" Hartford Seminary is surely proving its devotion to more than a single high ideal! A complete renovation of the plumbing on the upper floors and the introduction of shower baths promise great things for the future.

The baseball season opens with more candidates for the team than ever before, and much willingness is displayed in the rivalry for places on the team. Manager Silliman has arranged some seven games, including Wesleyan, Trinity, and the Yale Divinity School.

THE HARTFORD SEMINARY RECORD

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Stephen Tracy Livingston. *Associate Editor*:—Warren Bartlett Seabury. *Business Manager*:—Luther Milton Strayer.

AFTER twenty-five years of magnificent service Chester D. Hartranft has retired from the presidency of Hartford Theological Seminary and has seen elected to that position a younger man of his own choice. Five years ago the RECORD published a Hartranft Anniversary Number, in which some attempt was made to sketch the history of twenty years and to disclose the part President Hartranft bore in making it. This is not the place to either summarize or continue that story. An added five years only makes it more distinguished. Dr. Hartranft's administration has been a noteworthy success. At its beginning Hartford Seminary was well-nigh the weakest in the sisterhood of Congregational schools for theological training; at its close it is well-nigh the strongest—as respects number of students, size of faculty, amplitude of equipment. This success has been achieved during a period of decaying interest in the study of theology, and in the face of a constant falling off in the number of those consecrating themselves to the Christian ministry. This success has been due to President Hartranft. It has been his thought and his influence which has guided, unified, dominated, and inspired the life of the institution throughout these years. This is not to disparage those who sat with him about the Faculty table. But he gathered them there, and from him each one caught inspiration and onlook.

Thank God for Dr. Hartranft. Thank God for the qualities which He builded into the man; for that marvelous capacity for prevision, that constructive imagination which through the

logic of the past could fashion the future, that superb ideality, that indomitable patience which could wait but did not know how to abandon, that severe but sympathetic scholarship, that ripened culture, that rich spirituality, that regal humility, that abounding love manifest in gracious courtesy, and in sympathetic friendliness. For the personality of the man, that compelled our admiration, that evoked our allegiance, that won our affection and rewarded it, we thank God.

And we are grateful that as Honorary President he still holds his place at the head of the Faculty roll, and that his life is not divorced from the life of the institution. May he be permitted to enter into the fruits of yet many years of labor in association with the Hartford Theological Seminary.

THE enthusiasm with which the election of Professor Mackenzie to the presidency of the Seminary has been greeted by the students, alumni, and friends of Hartford is most gratifying. We have no wish, by giving our expectations of what he will be to the Seminary, to formulate, even implicitly, a program for the new President. As scholar, teacher, administrator, man, we know what he has achieved and what he is. We look forward to his coming with an assured confidence. Under his leadership we anticipate that Hartford will lose nothing of those characteristics which have made it distinctive and have brought to it distinction; and it will gain fresh impulse from the ripened experience and large sagacity of this able and spiritually minded theologian. It seems as if the Seminary and its new President were ideally suited to each other. From an institution thus guided we look for large things in that advancement of the Kingdom of God to which both institution and leader are pledged.

IT is a singular coincidence that just as President Hartranft gives up his leadership of the Seminary President Smith of Trinity College should also decide to retire from his office. The college is our nearest scholastic neighbor, and, in spite of the fact that its ecclesiastical affiliations are distinct from those of the Seminary and that its work lies in different lines, there have

grown up in recent years between the two institutions a notable cordiality of feeling and a mutually profitable exchange of effort. Several of the college professors have willingly served either the Seminary itself or various projects in which it has been interested, and the Seminary professors have been glad to reciprocate, Professor Pratt in particular having been for twelve years a regular instructor at the college. In all this official and personal interchange President Smith has always been heartily interested, and his courtesies to the Seminary and its professors have been constant. For these reasons the Seminary feels a keen sense of loss in his retirement.

But we cannot fail to express also our special regret that Dr. Smith's strong and gracious personality is to be withdrawn from the city of Hartford. Quite apart from his notable services to the college in broadening its policy, in strengthening its resources, in extending the circle of its friends and supporters in different parts of the country, in gathering an able and enterprising faculty, and in fostering enthusiasm among its students and alumni—apart from all these elements of success in his administration, is his peculiar position of influence in the civic and social life of Hartford. He has been actively interested in everything that would promote the welfare of the city, from municipal improvement up to every phase of education, philanthropy, and religious activity. He could always be counted on as standing for whatever is right, just, noble, and true. Again and again his voice has been heard in urgency of aspiration and wisdom of counsel, and his stalwart influence for good has made itself felt in countless unobtrusive ways. He will be sorely missed among us as one of our most useful and beloved citizens.

To Trinity College in its loss we tender our sympathy and to President Smith in his impaired health. We trust that Dr. Smith's year of rest will effectually restore his strength, and that in due time the college will be directed to a successor in the presidency as catholic in spirit, as urbane in all personal relations, and as fruitful of good works as he has been.

THE Midsummer number of the *RECORD* contains as usual two features that are of interest, not only to the Alumni of Hart-

ford Seminary, but also to the wider circle of our readers, — the Report of the Anniversary, and the Preliminary Announcement for the coming year. We would call special attention to one or two features in each. In the former will be found the address by Professor Jacobus at the Alumni Dinner, with its admirable characterization of the retiring President and of the President-elect, and a clear statement of the circumstances leading to the withdrawal of the one and the calling of the other. The report of the Symposium at the Annual Alumni Meeting gives in full Mr. Hobbs's bright, progressive, and courageous paper outlining, in part at least, the methods and agencies which a modern pastor can employ to vivify and make efficient the work of a twentieth century church.

In the Preliminary Announcement will be found the modifications which time has counseled in the arrangements of the Seminary curriculum. No radical changes have been made; but some alterations in the direction of clarity and simplicity of arrangement have been effected which are of no inconsiderable value. The theological seminary is affected more than any other professional school by the modifications brought about during the past few years in college education; and Hartford is adjusting its courses to these changes in a way which will preserve the integrity and high standard of the theological course, and at the same time fit in with the newer methods of collegiate instruction.

It has long been a dream of Hartford Seminary to be actively represented in the Orient in the work of archæological exploration. At length this dream has come to pass in the appointment of Professor Paton to be Director for the year 1903-4 of the American School at Jerusalem, which is one branch or station of the American Archæological Institute. While it is not likely in the present state of affairs in Palestine regarding exploration that Professor Paton or his associates will achieve any remarkable triumph of discovery, yet from his studies and observations on the spot it is certain that the Seminary instruction will receive incalculable benefit for years to come. We tender to Professor Paton our heartiest good wishes for this year of opportunity and delight.

THE SOCIAL SIGNIFICANCE OF THE SMALLER CITY.

Many readers of this review have spent several years of their lives in this city ; and now, in larger or smaller places of residence, are grappling with the social problems which confront us all. From their wider or narrower outlook at present, they are prepared to weigh the significance which this article desires to attach to residence here in Hartford, as furnishing relative opportunity for special investigation and service. While what is said in this paper has to do chiefly with Hartford, yet certain principles and facts contained herein apply also to any city of its general scope in size and opportunity.

The complexity of modern social problems is bewildering. This complexity is augmented by the constantly increasing size of the most interesting aggregations of population, such as our largest cities afford. No volumes are at once so stimulating yet so disheartening as the Charities Directories of London, New York, or even Baltimore. The vast array of philanthropic agencies gives, as nothing else can, an idea of what civilization and Christianity are doing so magnificently to meet the fast deploying problems of humanity. But the vast palpable machinery, and yet the relative impersonality both of agency and arena, ultimate oftentimes either in a sense of despair or of irresponsibility in the immense aggregates both of workers and beneficiaries.

When it comes to anything like an attempt to study these problems with the idea of gathering data in the way of social deduction, it has been found almost necessary to divide the territory of our large cities, or to subdivide the topics of investigation therein. For example, the U. S. Bureau of Labor can undertake a special report on "Working Women in Large Cities," or "The Slums of Great Cities." Or Mr. Charles Booth's volumes on "Life and Labor of the People" mean study of a certain section of East London. Mr. Wood's "City Wilderness" is a social study of the

south end of Boston, and his recent "Americans in Progress" means studies in nationality for the north and west end of the same city. Miss Adams' "Hull House Maps and Papers" discusses a small area of Chicago. The most fruitful scientific work is therefore done even in large cities by resolving the largest areas into workable fields.

When we speak of "social problems" it is curious how inevitably the average mind makes this term suggestive of the great centers of population — the more difficult, though fascinating, field of organic social study. This is a true instinct, if we are able to segregate our problems or subdivide our areas as experience has shown. And yet the more you segregate and subdivide the less fruitful and normal is the scientific resultant of study, for sociology always has for its objective the totality of any corporate life, be it village or metropolis. But, not to press this point here, it is yet a fact often overlooked that the great city is still the exception and that the aggregate of social life in great cities is relatively small. A glance at the last census shows us 161 cities of over 25,000. Of these there are only three cities of over a million inhabitants, three between that figure and 500,000, and thirteen between 500,000 and 200,000. That is, the nineteen largest cities account for something over 11,000,000 out of a population of 76,000,000. But it takes 142 cities besides to bring the total urban population up to about 20,000,000. Of these 142 cities 123 are under 100,000 — 40 above 50,000, and 83 below 50,000 — so that the size of the city in the aggregate of all city population is nearly equally divided between the larger and smaller groups. The typical American city is still comparatively small and manageable in its study for the best balanced sociological data.

Of course now we must add the fact, so often overlooked, that if about one-fourth of our population is in cities of over 25,000 still three-fourths of our people are in the town and rural balance. In the personnel of population, then, for sociological investigation, the large city by no means holds so overwhelmingly the arena so often attributed to it, and even the smaller cities are less significant in aggregations of population than the country at large.

But we must bear in mind another fact, which has also been overlooked. It is popularly assumed that the great cities like New

York and Boston are receiving a disproportionate access of population at the expense of the smaller cities and of the country areas. As a matter of fact, while New York showed a phenomenal increase in the last decade (partly owing, however, to incorporation of nearby cities), as Chicago did in the preceding decade, yet the aggregate percentage of growth for both decennial periods was almost identical, when we compare the cities of the 1st and 2d grade (the so-called "great cities") and those of the 3d and 4th grade (the so-called "small cities").

Again, the relative decline of rural sections, so much discussed, is by no means what it is generally assumed to be. Pushing the data down to their smallest equivalents, distinguishing all urban, semi-urban, and rural population, the last census finds 51.9 per cent. of our population strictly rural (in farms and villages below 4,000), 10.8 per cent. semi-urban, and 37 per cent. urban. The decline in rural population for the country at large has been 5.4 per cent. during the decade, and yet this relative decline is almost entirely in the North Atlantic industrial states and a few of the states of the north-central area. It has relatively increased in all other sections. Of the North Atlantic states Rhode Island, Connecticut, and Pennsylvania actually show an increase; and of these Connecticut shows 20 per cent., a matter of surprise and interest to this state, so roused at present by the ill repute, true or false, which its rural population is getting.

These general facts about the relative size of social centers are interesting in themselves, but are of special interest in showing the place of the smaller city in this movement. The population, as a whole, tends to urban life, but not so rapidly or so disproportionately to great cities as is generally assumed. The city of the 3d or 4th grade (25,000 to 100,000) represents the movement at its manageable period, and is also the representative of the normal tendency. It stands midway between the rural and the metropolitan extremes. It shares the relative complexity and simplicity of both conditions. Social problems of the country are relatively simple, but lack the complexity needed for sociological study. Large cities present the complexities, and yet lack, unless subdivided territorially, as we have seen, the simplicity which makes their study feasible. As Dr. Dike showed years ago in the *Andover Review*, the

smallest country village has in its church and school and town hall and store the germs of the economic, governmental, educational, and religious factors out of which all social complexities are evolved, but the village presents none of these ultimate complexities to the eye or hand to stimulate local social interest.

But the smaller city has nearly every element, at least, of complexity furnished by large confluences of society and yet may preserve some of the simplicity of smaller communities.

The most significant advantage, however, of the smaller city, as a field for investigation by the student of sociology is that a certain proportion can be maintained between the more pressing social problems and the whole community life. Segregations of interest and responsibility are notable in all communities, but are especially felt in large centers of population, where personal, social, and political responsibilities are easily lost. Moreover, a city of smaller dimensions furnishes a field of study more easily grasped in its totality than a larger place affords. The whole problem of organism in its relative aspects is more readily capable of study and of vitalized readjustment. One can grasp with less difficulty not only the segments of different problems (as in New York or London), but can with greater assurance apprehend their organic social significance in a whole community life. The social student is less swamped by the largeness and impersonality of the mass, and can more readily grasp the totality and interaction of social forces in a large but relatively apprehensible organic life.

Such considerations make the study of such a city as Hartford, for example, peculiarly interesting. To use the eyes in a community where one lives is far more vital and fruitful than to read books about social conditions elsewhere. In principle the study is the same, be the community small or large.

As an illustration on a small and partial scale of some of these advantages adduced, and as perhaps a matter of local interest, let us look at Hartford in this light.

To enter into minute detail is beyond our purpose, simply desiring to indicate, in general, the scope of opportunity, and to use details sufficient for this end.

I. SOCIAL CONDITIONS.

1. *Hartford's history and location favorable.*

This city is one of the oldest in the east, dating back to 1636, with a past history and a modern development which preserve the best conservative traditions and add the impulse of recent social movements.

Few cities preserve so much of the old New England stock, or feel so deeply the pride of an ancestry going back to colonial times. The best fruits of family, wealth, culture, and religion are here exemplified in the atmosphere of the place. Its tone has been made by its great church leaders, its famous literary men, its eminent capitalists, and its skilled laborers combined. The great industrial development of recent years, and some of the recent political and economic changes, have such a background for their social assimilation.

Hartford is at the head of steamboat navigation on the Connecticut, intimately connected by extensive railroad and trolley systems with the urban and rural communities of the state. It is the capital city, and is surrounded by cities and villages of manufacturing eminence. Within a few miles to the west are the important iron and steel industries of New Britain, and to the east is the model factory village of South Manchester, with its extensive Cheney silk-mills and the notable social provision there made for operatives by the proprietors. Typical New England villages of the older type, such as Farmington, Windsor, and Wethersfield, are within a few miles. The State Prison is in the next town, and the State Reform School at Meriden, a nearby city.

2. *The size of Hartford conducive to fruitful social investigation.*

In size Hartford is rated by the census a city of the third class. It had a population of 53,000 in 1890, of 79,000 in 1900, and has now about 83,000 people. It is thus seen that our growth has been the phenomenal one during twelve years of fifty per cent., a result which presents a favorable aspect for social study of all the new problems of growth observable in a western city with the

elements of conservative strength or weakness of an older New England community. According to the census only 32 of the 161 cities of over 25,000 inhabitants increased faster than Hartford during the last decade. Only four of the twenty-five New England cities increased faster. Of these two are contiguous Connecticut cities, New Britain and Waterbury; and as New Britain is practically a suburb of Hartford this particular vicinity represents, therefore, the fastest-growing section in New England. In such a city the student can grasp with less difficulty not only the segments of different problems, but can with greater assurance apprehend their general sociological relationships in a whole community life. This would be true in all cities of this size, but Hartford furnishes a peculiar opportunity in view of certain other special considerations enumerated.

3. *Wealth and its distribution in Hartford are alike conspicuous.*

Hartford is computed one of the richest cities of its size in the country. This wealth, however, is widely scattered. It is largely invested here in great fiduciary and manufacturing enterprises. Outside of New York, and perhaps Philadelphia, it is the life and fire insurance metropolis of the country, with total assets of over \$200,000,000, and its great manufactories place it in a conspicuous place in the business world. The result is a vast accumulation of capital. This capital and its profits represent outside as well as local constituencies, so that local wealth is not so large and available as the statistical aggregates might seem to indicate.

Thirty million dollars of capital is involved in the 888 different manufacturing establishments, with \$31,000,000 in value of the product and a total of nearly \$8,000,000 in wages among 13,363 manufacturing operatives, representing, thus, a large per capita wage of skilled labor. The census presents on nearly all these points almost twice the showing of 1890.

The exceptional stability of Hartford's business resources in the recent financial crisis is one cause of our phenomenal growth in population. Just now, for the social student, the relation of these local interests of manufacture to the new combinations of

capital makes Hartford one of the best fields for a first-hand study of the movement.

Another notable thing in Hartford is that the residential section of the wealthier citizens is not segregated but unusually scattered in different parts of the city, so that local interests and responsibilities for social enterprise are manifest even if not always exemplified.

4. *The slums of Hartford notable.*

For reasons which it is difficult to understand but interesting to study, from a sociological point of view, is the fact, that, for a city of its size, Hartford has allowed to develop a slum of almost the first magnitude. Conditions of congestion and its concomitant evils can be studied here as in no city of its size or of much larger dimensions. Mr. Vellier of New York's Tenement House Commission, after a visit here, said that our housing conditions are worse than those of any city of its size in the country, approximating in character those of New York and Boston. This is not surprising when it is ascertained that the 1st and 2d wards, comprising this slum district, show a population of 18,000+ out of 79,000+. The area covered by these wards is one-thirtieth of the whole city. That is, one-quarter of our population is in one-thirtieth of our area.

5. *High grade of manufacturing population.*

But while a certain residual element of the population is thus massed for philanthropic effort and social investigation the city has a manufacturing population of a very high grade. This is owing largely to the quality of our industries which demand chiefly skilled labor. Computing the wages paid as indicated above and the number of operatives employed in the factories, the average wages of these operatives is \$598.

Here are located the Columbia Bicycle Factory, the Electric Vehicle plant, several of the finest machine works in the country, like that of the Pratt & Whitney Co. and the Colt Revolver Corporation, the Jewell Belting Co., one of the largest in the world, the Capewell Horsenail Factory, the Smith & Bourne Saddlery Works, and others of similar eminence. Within a few miles is

New Britain with its great hardware industries and allied works. About ten per cent. of the manufacturing industries of the state are in this immediate vicinity. The wage earners in manufacturing interests is given by the census as 13,363. Using the smallest statistical proportions generally adopted we should have a family constituency of 33,000+, and adding an estimate of other labor wage-earners, we have a working population of probably over 50,000. On another basis, prepared according to the census estimates, Hartford ranks high in a list showing returns from cities indicating those over ten years of age engaged in gainful occupations. In our total population of 79,000, 56,092 are native born and 23,758 foreign born. Of the native born 26,316 are of foreign extraction, leaving nearly 28,000 of native stock, an unusual proportion for an eastern manufacturing city.

The foreign element is predominantly Irish, German, and English, with a fair number of Jews, Poles, Italians, etc., in the humbler ranks of labor.

The skilled laborers of our population, in residence, are scattered in the newer manufacturing and suburban sections, easily within reach of the best educational and religious forces of the city.

It is thus evident that the most dismal and the most hopeful phases of the labor problem are capable of special study here. The proportion of the foreign element being smaller, and the social possibility greater than in most New England cities, the total is more easily grasped. Moreover, owing to its long history and the gradual assimilation of its foreign elements, the movements of this population in residential location and in material and moral betterment can be studied historically as well as contemporaneously, and the social effects upon the community at large in all its phases can be apprehended better and more intimately than in larger centers of foreign concentration. The shiftings of population here are easily demonstrated visually, and the historic aspects of economical and civic assimilation are clearly traceable in specific outline.

6. *The advantages of social study in a capital city.*

Another consideration of value in our situation is, that Hart-

ford being the state capital, all the problems of government and reform are brought prominently before the student in local discussion and facilities for first-hand hearing of civic questions are furnished. The city, moreover, has only recently passed under a new charter, changing the local administration from the old town system of New England to the autonomous city phase of municipal government. Many interesting sections of social civic readjustment are here manifest. Moreover, owing to the phenomenal growth of the city and the consequent outreaching for transportation, the suburban problems of church and society are constantly confronting the social student here, and the local effects are more interestingly seen and felt than in a larger center of population where such problems have less personal and local significance.

7. *The individualistic and organic impulses exceptionally interesting in Connecticut and Hartford.*

The state of Connecticut in its historic traditions from Thomas Hooker has exemplified a type of democracy which has emphasized in church and state the independent and individualistic spirit. Any of its cities, and especially its capital city, affords an exceptional field for studying the conservative readjustment of the individualistic and organic phases of society. This is seen on a wide scale in its charitable methods, its institutional and educational agencies, and its church life. This spirit is particularly observable in its charities. The number and variety of Hartford charities has long been notable. Their history and working present in a conspicuous degree the evils and benefits alike of this impulse. The independence and prestige of numerous nonco-ordinated agencies and the indiscriminate elements of such benevolent efforts show, in Hartford, an unusual arena for study. The famous report of Professor McCook on the outdoor relief of Hartford has become a classic among students, showing it to have been the banner city of the world in the lavish giving and demoralizing effects of indiscriminate charity. But, for fifteen years past, the philanthropies of the city, public and private, have been passing through the processes of retrenchment and coördination, and just now no city presents a better field for the study of readjustment of motive and method between old and new types of

benevolence. It is doubtful if any large city affords a fairer field for the study of charity reform than Hartford. The Charity Organization Society, in its history, presents conspicuously all the encouraging and discouraging phases of the new charity impulse.

II. THE SOCIAL FORCES.

In speaking of the agencies at work here it is needless to enumerate all, for Hartford, in this regard, is similar to other cities of its size in many respects. But in certain aspects Hartford is peculiarly interesting.

As said above, Hartford, in the number and variety of its charities, is exceptional. The city is noted for its numerous almsgiving organizations, many of them old, with endowment and a certain social prestige, which fact both helps and hinders their fruitful work in the modern conception of charity. To enumerate a few of the more noteworthy:

1. The relief-giving societies.

The student of modern methods will find a Charity Organization Society here, doing efficient work.

The City Charities have recently been reorganized and, in view of their notorious history in the past, furnish a fine field for study of reformatory impulses in the matter of indoor and outdoor relief.

The student of modern methods of relief, gradually and fruitfully entering into an old society with a large constituency of the best people in the city, will find few more interesting places for study than in the Union for Home Work, with its sewing classes, its kitchengarden, its crèche, and its well-arranged system of work compensatory for relief.

The Hebrew and Catholic charities and the Relief guild systems of Hartford afford abundant study of their methods.

The number and variety of homes for the aged and afflicted under various auspices are exceptional.

Other types of charitable effort of the more conventional sort are abundant.

2. *In the missionary and rescue forces Hartford presents varied features.*

The City Missionary Society, with its large endowment and plant, has been for a long time at work exemplifying at different periods various methods of evangelistic work, with and without the relief features, and the modern adjuncts of social betterment. Just at present it is illustrating a judicious blending of these forces. It expects to remove its quarters into the lowest ward.

The "Open Hearth" mission, with a staff of workers, has recently entered a large and finely equipped establishment near the neediest district. Formerly it did chiefly an evangelistic work, but now it also provides for a practical Christian social settlement on a large scale.

Four down-town churches have either rescue bands or mission stations doing work for the "ward" in their vicinity.

Two homes are established for fallen women.

The "Fourth Church," one of the oldest and most famous of the institutional churches, formerly under Professor Graham Taylor, is a great force in these directions.

3. *The institutions for preventive and upbuilding work are numerous.*

A Social Settlement, enjoying a high degree of local confidence and support and following nearly all the lines of effort that a larger city offers, is doing excellent work.

The Good Will Club, recognized as among the leading establishments of its kind in the country, is doing an extensive work for street boys. It has a large endowment and wide constituency of workers in a fully-equipped club house.

The Connecticut Art League is doing a fine work of a benevolent impulse, in a higher grade of effort, for the poor boys of the city.

The Connecticut Children's Aid Society has its headquarters here, and affords opportunity for the study of child-saving problems. A large orphan asylum gives similar facility.

The Watkinson Farm School shows a good example of this modern type of service.

Besides the Y. M. C. A., with its new building, Hartford has a Young Women's Christian Association with a large prospective endowment, and now doing a valuable work. A branch of the working girl's societies has had a fine history here.

4. *Hartford also affords scope for study of the modern method of dealing with the defective classes.*

The American School for the Deaf, the first of its kind, historically, in America, and still foremost, is located here.

The educational and industrial work for the blind is seen in the local institution.

Dr. Stearns' famous retreat for the insane, and a large city hospital with its school for nurses, show fullest equipment in their particular lines.

5. *Educational work.*

Hartford's school system has had an eminent success, but it is still maintained under the older district management, a fact which is quickening to the student of the newer method and suggests thought and investigation. The manual training feature can be studied here on a large scale, also the development of evening schools.

Workingmen's organizations have recently inaugurated courses of public lectures under their own auspices in their own club rooms, and have also utilized some of the public school halls.

6. *Church organizations.*

The Hartford churches number about the average for cities of its class. They are, however, unusually large and vigorous. The largest Catholic auditorium in New England is here. Hartford is considered by some as now the leading Congregational city in New England in the strength and prestige of her churches. Including New Britain it has the largest ratio of Congregational membership to population in New England. Some of the strongest churches of different denominations are placed in the business sections, strategically located for the most vigorous work in the lower wards, and yet they have the distinction of holding, in an exceptional degree, their older and wealthier constituency, despite

suburban movements. How far they have or have not fulfilled their social functions is an interesting study for the student in sociology here, but exceptional opportunity and possibility from location is evident.

The problem of adequate church extension is still to be met in this city, and unoccupied fields exercise the judgment of the observer. The great recent growth of the city has shown no commensurate increase of church facilities. In all these years of her history Hartford has had no local Protestant church organization east of Main street, in the midst of her most neglected ward, where one-fourth of her population resides, though abundant indirect mission and philanthropic effort has been used. It is only within a few years that an English-speaking Protestant church was established in the extensive manufacturing district. There is room for much development in this regard.

From these general and specific considerations above, it seems reasonable to urge that a city of this size and of peculiar resources furnishes the essential opportunity of a larger city with far better likelihood of mastering the problem of a community life in its organic whole.

ALEXANDER R. MERRIAM.

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PHILO JUDÆUS.

The vital value in the study of the history of thought lies, not so much in the actual knowledge derivable from the views and systems of men, as in our appreciation of the necessary part played by certain types of thought in the growing clarification of human notions and theories. This part played by the philosophical systems is properly called necessary, for, however much we may revolt at Calvinism in theology or metaphysics, we must admit that certain phases of speculation must precede certain other ones which are higher and more adequate, both to the demands of "pure thought" — whatever that is — and to the needs of men's most deeply rooted emotions. And so, for the Christian and the investigator in Christian fields, the part played by Philo Judæus is interesting, not on account of his "new thought," but because this Alexandrian Jew was the clearing-house for the greatest philosophical and theological forces — the Hellenic and the Semitic. The failure of this Jew to make his books balance must be taken as the first great foreboding of that century-long perplexity which beset the later Christian philosophers who sought to unite, in one jointless welding, the East and the West. Our interest in him is accordingly our interest in a type. And such a type as is always to be found among men who are neither wholly speculators nor wholly religionists — the type which, lacking the analytical and critical acumen of the philosopher and the tremendous depth of spiritual insight possessed by the God-inspired, can still draw some water from both these wells of knowledge. The mixing of these waters is distasteful to professor and exhorter alike, yet — as may be clearer later on — the blend is necessary and produces nausea to a good purpose.

The world-wide difference between the Semitic and the Greek mind needs no mention here, but the similarities do. What we call "typically Greek" thought had vanished with the generation of Aristotle. The white glow of the world's most scintil-

lating brain consumed the grain in every field of knowledge and left naught but smoking stubble. The energy of the speculative mind spent itself with the Stagyrte and left later generations running on the momentum it had gathered. In other words, scholasticism began immediately after the Periclean age. From then on the task became one of choosing between philosophies. And so, in the days when Alexandria became the new Athens of the Cæsars and the center of philosophical storms, the Greek thought had become a tradition and was to this extent like the Hebrew priestly religion. It differed, however, in one respect at least: Greek thinking was not dead, for the speculative instinct was as alive as it had ever been, — only the thoughts were dead, long dead. The possible solutions of the fundamental problems seemed all to have been seized upon by one school or another, so that the skill of the Hellenic dialectic was, in these later days, turned to partisanship. Thus, at Alexandria, all types of philosophy were taught to whomsoever might choose to pay the tuition fees. The student might imbibe the doctrines of the early Atomists or the more refined and little-understood logic of Aristotle. Party philosophy meant free discussion, and free discussion meant the search for proofs rather than for truth. And so sophistry reached its most unrefined stage and was, at one and the same time, liberal and unscrupulous.

It is not to be supposed, however, that men then saw their own foibles. Sophistry and scholasticism were as necessary in that pre-Christian century as they would have been impossible during the pre-Socratic age. Not only the reaction against the tremendous system-building of Plato and Aristotle and away from the highly complex philosophy to a more popular, catch-word sort, but also the contact with the Orient, which the spread of Rome's sway had brought about, conspired to make all men unsure of their old beliefs and ever on the hunt for something which would be at once simple, authoritative, and appealing. The new philosophy must be simple because the old had been so hard as to prove unsatisfactory for the purposes of life. Further, it must be authoritative because the Roman domination had transferred its militarism stealthily from the camp to the lecture hall and men had come to feel the servile pleasure of

being stripped of personal responsibility. An intellectual despotism was a welcome rule, even to the Greeks. And finally the new philosophy must appeal to men, not only through their fears but in a loftier sense to that complex of feelings which is called the whole personality. These three demands of the age we find fulfilled in Philo's philosophy.

The first demand, simplicity, was met by him wholly from the Semitic side of his nature, which after all was, as we shall see, the superior one. Greek philosophy down to the close of the classical period was out and out an objective world-view; the subjective side of life, the feelings and the will, were never inquired into save as objects which exist exactly as they appear to be. Intellectualism, the schematization of the outer universe — and of æsthetics as well — resulted. But to the Oriental mind such an abstraction was not only absurd but unthinkable. There was no logical criterion of truth which could pass infallible judgment upon all things seen and unseen; there was no pure creative mind which, usurping the throne of God, had fashioned the heavens above and the earth below in the mold of inflexible thought-categories. The subtleties of classical metaphysics and logic were therefore incomprehensible to Philo save as merely one way of looking at things. Pure speculation was for him an aspect of the truth but yet not the whole truth itself. The dictates of his own feelings invariably overruled any wayward conclusion into which the too free use of the dialectic may have beguiled him. And so all those details which exceeded ready comprehension were culled from his philosophy; he had no logic nor epistemology nor metaphysic which could be called either complete or even coherent, for he treated each individual problem according to the single aspect in which he chanced to be viewing it at the time. This is naïve simplicity, we may admit, but for the systematic thinker it is the very acme of confusion. Just as one's feelings fluctuate under the varying events of the day and the hour, so did this emotional, adaptive philosophy of Philo suit itself to each problem individually and without any particular reference to the wider consistency of its solutions.

But this sort of simple simplicity could not stand unless it were backed up by an equally simple and absolute authority. Even Philo, in his unemotional spells, saw the logical and metaphysical puerility of many of his own statements and in his passions of ethical and spiritual sentiments he felt keenly the insufficiency of even an ideal logic. Both intellect and feeling were, for him, as for every Oriental, finally to be subordinated to the absolute Will of the Universe, God. For the Jew, the Old Testament embraced the fullest expression of the divine will and was accordingly the standard to which all philosophy must be referred for judgment. Here then we see the method of the harmonization by which Philo has given us the most bizarre blending of racial thought-types that the world has ever seen. The Jewish Bible is the absolute truth; Aristotle and Plato, together with earlier and later compatriots, are aspects of this same truth; the puzzle is to fit the latter upon the former so as to match.

But here arises a new complexity. The Greek philosophy is quite as true as the Mosaic law, so that whatever matching is to be done must not alter either. Such a method of adjustment means pure mysticism or else stark madness, or perhaps both. With Philo, the mysticism was there and the madness was toned down to a dark discontent with things speculative. An unconscious vacillation between tradition and reason is evident throughout his writings. Although he held verbatim to everything that claimed the slightest scriptural authority, he synthesized and supplemented such with ideas drawn from the crassest pantheism and materialism of Greece. As the Bible was construed literally, it followed naturally that much of the harmonizing was a play on words, a fantastic allegorizing. Thales, Democritus, Anaxagoras, Plato, and Aristotle were quoted in parallel with Moses, Elijah, and Isaiah, all with the result that both parties were swathed in a mystery of incomprehensible verbiage that defies description and renders foolish any citation. The approximate method used by Philo in this task was, as conjectured by Drummond, about as follows: From the Scriptures all passages were culled which bore upon certain religious and philosophical problems and were arranged in a column over

against corresponding passages from the Greek thinkers. Then the most plausible philosophical explanation of the former was drawn from the latter, regardless of the implications which the Greeks' statements might have contained. Naturally, some passages in each column remained over without parallels; of these the biblical ones were set apart sacredly while the secular theories of the Greeks were pounced upon as legitimate prey for the freest speculation. In this latter class stand the remarks on the relation of phenomena to reality, the nature of time and space, the One and the Many, Being and Not-Being, and other issues peculiarly Hellenic.

Such a method had one peculiar and fatal result: our philosopher speculated in a region totally foreign to that one in which he "harmonized." No sooner freed from the slavish drudgery of making things agree, he leaped into a line of thought for which he has been commonly called the Platonizer. This is most clearly seen in his treatments of the Logos, wherein diverse elements are strangely blended. A glance here will show up his philosophy.

Three conceptions are at work here, — Platonic, Stoic, and Jewish. All are hopelessly confused through the lack of a single definition of the term, "Logos." The most Hellenic terminology obtains in that definition which calls the Logos the principle of relation between any two things. This straightway passes over into a Logos which is synonymous with the Rational in man; and it finally becomes the mere faculty of reason. One minute the Logos is said to be in the understanding, and the next instant it is called the understanding itself. Next we meet the word with the meaning of the divine reason implanted in man, and this passes over at once to the conception of it as an emanation. And in this last sense Philo seems to abide more consistently than elsewhere, adding to it, however, a decidedly Platonic tinge of idealism. By means of the Logos, he says, we read the eternal principles in the universe of which our sensations are imperfect copies; thus the human mind is made after a pattern and understands the universe only because it recognizes itself there on a grander scale. So Platonic is all this that many have said it is hard to tell whether Plato philonizes or Philo

platonizes. The Logos ranks next to God. Reason stands inferior only to existence. It is the summative source of all law, political, ethical, and spiritual. Without pausing here to show how very unlike Plato this conception of the secondary nature of reason is, we pass on to show the paralleling process which, after all, is probably the cause of Philo's diversion from the Platonic conception of reason.

All these conclusions must now be located in specific Scriptural examples, so our harmonizer calmly proceeds to show how, in every instance, "light" stands in the Bible for "Logos." The sun is the archetype of light, without which no light would be; hence it is the original idea of light. God must have created everything according to reason because he had no other pattern to go by before the ordered creation of the universe. By this deduction we reach the atomistic and Stoic conception of an absolute guiding force in all things, to which men must submit. Again, nothing can prevail against absolute reason, since it itself is the very activity of all things. Fire and light are the two subtlest forms of matter and show off the character of reason to best advantage, being unchanging, all-consuming, next to thought in swiftness, and more necessary to life and sight than anything else. Hence it was the Logos which guarded the gate of Paradise in the guise of a fiery sword. Again, the breastplate of the high priest was the emblem of the Logos; the visions of the Old Testament heroes were its workings; the undivided birds of Abraham's offering symbolized the human and the divine Logos; the Garden of Eden was symbolical of Wisdom and the flowing streams in it were the Logos; and so on without end. But one more significant point. Philo puts the idea of sonship to God into his Logos conception. The Logos is, he says, the image of God, the only and the highest shape in which God can be known to man. Hence it is the son of God and stands as mediator between the Father and ourselves. The Logos is the archetype of man, and hence the perfect man is alone the son of God, the Logos. Thus this latter has personality and at the same time is coexistent with God. We must, however, be careful not to misunderstand what Philo means by personality; it seems pretty sure that his thought here was

Greek and conceived personality only as a vague identity persisting through all change. In none of his works is there a suggestion that he had in mind anything much like the Christian conception of the Messiah as an incarnation of the Logos. But still, if one were to take Philo's words in a Semitic sense, it would be easy, as many have done, to see in him a prophet of the new era inaugurated by Jesus.

The Alexandrian was not a philosophical John the Baptist in quite the sense that the more zealous historians have wished to take him. He did not have the new world vision at all. He lacked the insight, rather than the knowledge, which would have made him a power. While he was a Semite by blood, yet he was wholly a Greek in his intellectual equipment, and as such he never freed himself from the desire and hope of understanding the nature of all things by means of a system. Paradoxically enough the sentimentalism of the Jew was consciously dominated in him by the intellectualism of the Greek, and he never recognized what was really the only eternally significant quality in his theorizing, namely his undertone of appeal to religious experience and his unconscious acceptance of that which is felt as the criterion for that which is true. Somewhere above it was said that the three demands of the Pre-Christian century were simplicity, authority, and an appeal to the feelings. The first two Philo met openly; the last one he neither saw nor attempted to meet, and yet really did so, in a certain fashion, in his method.

In trying to fit metaphysics into the Hebrew religious system Philo tacitly declared, for the first time in the history of thought, that the feelings were criteria of validity. He was the great initiator of Ritschlian psychology and logic. For him the doctrines of Greek metaphysics and the teachings of Mosaic law and the prophets were equally traditions, fixed as to their respective content and meaning. Thus his problem was to decide between two traditions, and the force that led him to choose as he did was wholly an inner one. As a Greek he felt the necessity of ordering the world in a unity; as a Jew he felt the primacy of the religious instinct and the superior value of spiritual judgment. The duality of his mental life thus led him to unite —

conatively — natural science and æsthetics, each taken in its widest scope of implication. It is in this light alone that we can view him as the source of the Logos doctrine and of Neo-Platonism with all its weird correlations of physics and metaphysics. His problem was identical with the problem of up-to-date theologians; it was the problem of bringing the teachings of science into consistency with the teachings of religion. Had he clearly seen the different quality of judgment in each of the two fields of thought, he would have startled the world. But many centuries were needed in order to overcome the gulf that yawned between rationalism and sentimentalism, — and some opine that a narrow but deep chasm still gapes betwixt the two. As matters stood, Philo simply presented the antithesis in its crassest form. His school has given us the most corrupt form of philosophy known to the western world and the most ossified theology known even to Judaism. And there can be found in all his own writings not one single idea which is a true contribution to either philosophy or theology. Nevertheless, his attempt to rationalize Judaism and to infuse spirituality into Greek metaphysics and natural science must stand as the first great attempt made by mankind to give religion its due position in a scheme of philosophy and to prove — even though very imperfectly — that mere formal logic is not the Way and the Truth. And indirectly he made manifest that, if the Greek form of objective knowledge is to be fitted on to the Semitic content of subjective experience, each member of the new unity must in turn be made new. Thus, in proclaiming the insufficiency of Hellenic rationalism, he quite unconsciously sounded the death-knell of that Jewish formalism which only a few years later was ruthlessly beaten down by Jesus. But the power of Philo has been trifling because he did not see, even darkly, that which he was doing. The strength that comes alone out of the consciousness of one's mission failed him and he remained that very sort of a person which his own thought, by a deep implication, condemns, — a scholastic traditionalist.

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Book Reviews.

Any work is to be welcomed which tends to shake the sacrosanct position of our English versions of the Scriptures and to force students back to a recognition of and dependence upon the originals. Doubly to be welcomed is such work if it is of a really scholarly character. That appears to hold fairly of Mr. J. B. Rotherham's *Emphasized Bible*. Its title-page may be given in full—long as it is—as it expresses admirably the plan of the work. "The Emphasized Bible. A new translation designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred originals; arranged to show at a glance narrative, speech, parallelism, and logical analysis; also to enable the student readily to distinguish the several divine names; and emphasized throughout after the idioms of the Hebrew and Greek tongues. With expository introduction, select references, and appendices of notes. This version has been adjusted, in the Old Testament, to the newly-revised 'Massoretico-critical' text (or assured emendations) of Dr. Ginsburg; and, in the New Testament, to the critical text ('formed exclusively on documentary evidence') of Drs. Westcott and Hort. The execution of this plan is good, and the book, as a whole, can be commended as a suggestive companion to the Hebrew and English Bibles. Mr. Rotherham is of a deeply religious spirit, yet he is not limited by it in any way. Documents, indeed, he eschews, but his translations are independent and show a striving after exact renderings. That they are not always defensible goes without saying; the great point is the evident effort to make them grammatically defensible. When a translator of the Old Testament has reached that point, he is on the way of salvation. The use also made of Ginsburg's emendations is matter for congratulation. It is really the thin end of the wedge which breaks down the infallibility of the Massoretic text. Beginning with this book a careful student will travel far. (Revell Co., Old Testament, one vol. in three, pp. 920.)

D. B. M.

For some time Dalman's "Worte Jesu" has been well and favorably known to New Testament scholars, and hence the English translation with the title *The Words of Jesus*, offered to the public, needs no special recommendation.

We would wish that our readers might realize what a wealth of suggestion the learned author has presented in this important work. In an introduction of some length it is pointed out that Jesus, in all probability, made use of Aramaic, not Hebrew or Greek, in His discourses, and that therefore our Greek Synoptic Gospels contain in reality a Greek translation of Jesus' words originally spoken in Aramaic. Therefore it is claimed, and with justice, that one of the first essentials in the interpretation of the New Testament, especially the Gospel record and the accounts of the

first apostolic preaching in Acts, is the ascertaining of the form in which the words of Jesus must have been uttered and "what meaning they had in this form for the Jewish hearers."

Dalman then proceeds to investigate a number of Greek expressions indicative of the most fundamental ideas, and throws much light on many important points. The discussion of such expressions as "the kingdom of heaven," "the world," "the Son of Man," etc., is helpful and stimulating. No doubt can be entertained as to Dalman's scholarship and ability to handle his theme. And it is refreshing to observe the author's reverence and caution, side by side with untrammelled and keen criticism.

We bespeak for the work a hearty welcome and wide circulation. (Scribner's Importation, pp. xi, 350. \$2.50 net.)

E. E. N.

Hillside Reveries, by Professor Ramsay, is the sub-title of a small volume on *The Education of Christ*. In many respects the treatment is unsatisfactory. Indeed, from the necessities of the case, the subject can never be adequately treated. We know entirely too little of the boyhood of Jesus to be able to trace His mental development. Professor Ramsay gives us sketches of Nazareth, a Hebrew boy's education, Jerusalem, and has a chapter on the Superhuman, not Supernatural, and another on the Historical Jesus, the Eternal Christ. While the book is unsatisfactory, yet it has many passages which portray to us vividly the scenes and surroundings of Jesus during his childhood, and Professor Ramsay has an illuminating way of penetrating into the heart of his subject which makes any thing he writes well worth reading. (Putnam, pp. 139. \$1.00.)

E. K. M.

To how great an extent present day Judaism is in a state of flux—even more so than Christianity—is well shown by Mr. Adolph Danziger's *Jewish Forerunners of Christianity*. The professed aim of this most interesting little book is to sketch the workings of the Jewish mind during the period when the race was passing from tribal to cosmopolitan existence. This aim is admirably accomplished in outlines of the lives and teachings of prominent Jewish teachers from Hillel and Shammai, who lived about the Christian era, to Judah the Prince, the compiler of the Mishna and thus the founder of Talmudic literature, who died in 220. The ideas and sensations, the experiences and table-talk, the wise sayings and decisions of these men—together with a most variegated mass of folk-lore which has grown up around them are not only retold here, but are also equipped throughout with an elaborate and reassuring array of references to Talmudic literature. But most interesting of all to us is the attitude of Mr. Danziger towards Jesus. For him, evidently, Jesus was one, and the greatest, of these Jewish teachers, rejected and killed by woeful mistake and sin; sin, however, in which the mass of the Jewish people had neither part nor sympathy. So far this view is a common one among many broad church Jews. But Mr. Danziger also speaks vaguely as though accepting His Messiahship, using of him the title Christ. Of course, it has to be remembered on the one hand that this term may mean for him little or nothing and, on the other, that it certainly does not involve the divine Sonship.

Thus this book is of the highest interest as an illustration of the practical identifications reached by reformed Judaism and, at least, Christian Unitarianism. (Dutton, pp. xvi, 326. \$1.50 net.)

D. B. M.

The title of Mr. Frederic Palmer's just published book, *The Drama of the Apocalypse*, is most happy, both in justice to its theme and in indication of its point of view. The Revelation is highly dramatic in structure, and, as is here made plain, cannot well be appreciated without having the dramatic key in hand. The author disclaims any intention of adding to the already long list of detailed commentaries or elaborate disquisitions upon the Book. He calls his essay "an appreciation," regarding the Book "in relation to the literary and political circumstances of its time." He adopts the view that it was written about the year 68, that its author was Hebrew by race but Greek in habits of thought, and that his purpose was to interpret the troublous times in which he lived by a general philosophy of history rather than to lay out a precise programme for the future. The literary style of the discussion is admirable, its judgments sane and thoughtful, and the spirit excellent. It is possible that some will miss the traditional theological exegesis and weary of the prevailingly literary method of interpretation; but for ourselves we are glad to welcome so luminous and suggestive an essay as a real contribution to our expository literature.

After discussing in general the dramatic character of the Book and its historic setting, "The Drama" is rapidly sketched in its successive parts, and special chapters are given to "The End of All Things," "The Person of Jesus," and "The Literary Value of the Apocalypse." Then follows the Book entire in the text of the Revised Version. (Macmillan, pp. ix, 192. \$1.25.)

W. S. P.

The question of the Church and the Ministry in the early centuries is once more recrudescant in England. Indeed, it cannot remain quiescent so long as the Established Church and the Non-conformists occupy separate and hostile camps. Each of these bodies defends itself and justified its practices on historic grounds, and the appeal of each is to the early centuries. The main question is as to whether the Church or the Ministry was primary and constitutive. Did the Church under the headship of Christ originally equip itself with a manifold ministry in order that it might carry on its proper work in the world; or did the Ministry by the appointment of Christ organize the Church, and set about to govern it *jure divino*? The former theory is ably supported by Professor Thomas M. Lindsay in his "Cunningham Lectures" for 1902. Our author aims "to portray the organized life of the Christian society as that was lived in the thousands of little communities during the first three centuries" (Pref.). Dr. Lindsay frankly confesses that two main postulates underlie his treatment of the subject. First, that there is a visible Catholic Church, but no Scriptural or even primitive warrant for insisting on uniformity of organization, ritual, or creed; second, that there must be a valid ministry of some sort in the churches, but this ministry is not a class or caste of superior office-bearers endowed with a "specific, exclusive, and efficient" power. He also insists that the truest analogies in organization illustrative of the life of the primi-

tive communities are to be found in the mission fields, rather than in the long established Churches of Europe. At this point our author seems to overwork what is plainly a pet theory, but he has evidently meditated long and deeply on the origin of the Christian ministry and has made himself thoroughly familiar with the sources and the best literature. The first lecture deals with the New Testament conception of the Church, which, according to our author, includes five great thoughts: communal, united, visible, authoritative, and sacerdotal fellowship. The Church is a sacerdotal society, authoritative, visible, united, and with a communal life. When once the conclusion of this lecture is conceded the main point of the whole discussion is settled. Lecture second describes the Christian Church in Apostolic times, and the aim is to exhibit the separate brotherhoods gathering for worship, edification, thanksgiving, and the celebration of the Eucharist, and also for congregational business. The sources relied upon for this lecture are the epistles of St. Paul, together with the book of the Acts. In the third lecture Dr. Lindsay describes the prophetic ministry of the Church, and he treats the theme in a fresh and most interesting way. Lecture fourth exhibits the Church creating its ministry, and here our author handles his theme in a masterly way, taking account of all the sources available. Lecture five portrays the churches of the second and third centuries changing their ministry. This lecture is pivotal for the whole discussion, and Dr. Lindsay bravely crosses swords with his doughtiest opponents. The sixth lecture describes the fall of the prophetic ministry and the revolt which followed. The ministry and priesthood is the subject of the seventh lecture, and here again our author challenges the conclusions of his opponents and shows himself a master of the details of his theme. The final lecture describes the Roman state religion and its effects on the organization of the Church. This rapid enumeration of the points discussed in the various lectures reveals the richness of the book before us, and its main purport. One can hardly find within the same compass another so thorough and comprehensive discussion of the question of the *Church and the Ministry in the Early Centuries*. The book cannot be too highly commended to those desiring an up-to-date handling of this most important theme. (Armstrong, pp. 398. \$3.00.) E. K. M.

The high rank and authority given to the Canonical Gospels has tended to the utter disparagement of the extra-Canonical Gospels on the part of Protestant students. The latter documents have, it is true, little inherent value and are indeed entirely untrustworthy, but they reveal the myth-making tendency of the times and serve as a foil to the genuine Scriptures. The *Extra-Canonical Life of Christ* adds little or nothing to our knowledge of the historic Jesus, but it tells us something of what some people were thinking about him during the second century. Dr. Pick's work will be read with interest by students of the life of Christ, and especially the introductory portion of the book. This latter gives a brief and careful survey of the extra-Canonical Gospels, Acts, Apocalypses, and "Sayings." It contains in addition a well selected bibliography. The main part of the work tells the story as portrayed in the extra-Canonical Gospels, etc., of the birth, childhood, and infancy of Jesus, and repeats the legends regard-

ing Mary and Joseph. The extra-Canonical material, as is well known, scarcely alludes to the public ministry of Christ, but dwells on the beginning and the end of His earthly career. The general reader will find the volume before us interesting, though he will scarcely recognize the historical personage in this legendary garb. (Funk & Wagnalls, pp. 354. \$1.00.)

E. K. M.

The influence of the stoic philosophy upon the Christian faith was probably quite as great and profound as that of any other phase of ancient thought. Dr. C. Davis, in his little volume on *Greek and Roman Stoicism and Some of its Disciples*, has given us a very readable book on this subject, and one that will be useful to students of theology. The volume, it seems to us, might have been improved by a more careful analysis of stoicism, and by pointing out the elements in it which most affected the Christian faith and morals. It was hardly necessary for Dr. Davis to have given us a sketch of the Greek religion and Greek philosophy. He might have assumed that these were known to his readers, or could easily be found in other treatises. (Turner & Co., Boston, pp. 269. \$1.40 net.)

E. K. M.

A Manual of Patrology by a Benedictine Father commands respect. All Christian scholars are conscious of their great obligations to the monks of St. Maurus. And when one of them seeks to introduce us to a knowledge of the Church Fathers we are constrained to listen to what he says. The volume before us is designed as a handybook to the "*Cursus Patrologiæ*." It is a translation from fifth German edition of Dr. Bernhard Schmid's "*Patrologie*." The work consists of two parts, the first of which is propædæutical; the second treats of patrology proper. Protestant students will be chiefly interested in the first part of the book. The attitude of Roman Catholic scholars toward the fathers and doctors of the church is here clearly set forth, and the principles of criticism explained. The second part of the book has no marked merit. It is scarcely so good as Alzog, and less thorough than Bardenhewer. Since, however, neither of these works has been translated, Schmid's volume will be found useful to the English student, and especially in getting at the Roman standpoint. (Herder, St. Louis, pp. 351. \$1.25.)

E. K. M.

The question of *Apostolic Order and Unity* is still a live one in England, and not entirely moribund in this country. Dr. Robert Bruce treats the subject in a spirited way and ranges himself on the side of Lightfoot, Hatch, and the Nonconformist clergy. He divides his material into groups, treating the Gospel allusions to the church, apostles, etc., under the head of the first generation. The second generation includes the remainder of the New Testament material, with the exception of the Epistle to the Hebrews and the Johannine literature. Then a chapter is given to Clement of Rome, another to the Didaché, one to Ignatius, and one to Polycarp. Some deductions are then drawn from the material thus far brought under review. Chapter IX treats of apostolic succession, and Canon Gore is pretty severely criticised and his sacerdotal view of the ministry utterly repudiated. Our author has learned church unity by a thirty-five years'

residence in the Punjab and Persia, where he sat at the feet of Duff, Wilson, and Newton. (Scribner, pp. 151. \$1.00.). E. K. M.

The reprint of a section of a book is a doubtful experiment. *Jesus Christ, His Origin and Character* is a chapter from the "Miracles of Unbelief" by Rev. Frank Ballard. The pamphlet consists largely of the testimony of skeptics and opponents of Christianity from Spinoza down. Our author has taken only the most favorable comments and hence scarcely reflects the entire opinions of those from whom he quotes. Many of the quotations have been used so frequently in the pulpit that they have become trite and even stale. One can hardly understand the high praise given to Mr. Ballard's work by the press of England. However, since many Christians like to bolster up their belief by the concessions of skeptics, the work before us will doubtless meet with considerable approval. (Scribner, pp. 32. 20 cts.) E. K. M.

The two hundredth anniversary of the birth of John Wesley has called attention to the beginning of Methodism and especially to the life of its founder. Much has recently been written on these subjects and in this literature *John Wesley the Methodist* holds an honored place. The author calls the work "A Plain Account of His Life and Work," and conceals his own identity under the title of A Methodist Preacher. But he has no reason to be ashamed of his work. The account is made more valuable by the large number of portraits, views, and facsimiles which the book contains. These are not simply for embellishment, but show with great fullness the places connected with the life and work of Wesley and the important documents associated with the early Methodist movement. No attempt is made to bring to light new material or change the common estimate of the great leader and organizer. It is a plain and very interesting story of a great man and a great movement, and should be welcomed by intelligent Christians everywhere, within and outside of the Methodist denomination. (Eaton & Mains, pp. 319. \$1.25 net.) C. M. G.

The "New Lights," "Separates," or "Strict Congregationalists," as they are variously called, have at last found a historian in the person of the late Dr. S. Leroy Blake, whose researches in local Congregational history prior to the writing of this book, *The Separates or Strict Congregationalists of New England*, had made him more or less familiar with the interesting religious movement, born of the "Great Awakening," whose rise, progress, final decay, and dissolution are here described. The author's purpose in writing this volume is worthy of commendation; for every student of New England history well knows that this subject has hitherto failed to receive from historians the fullness of treatment which it deserves. Dr. Blake's work is reasonably thorough, and the arrangement and presentation of the results of his investigations has been accomplished in a fairly satisfactory manner. He casually mentions instances in which Separates became Baptists, but does not attempt to emphasize the important part played by Separates in the early history of the Baptist churches in this country. An able introduction to Dr. Blake's chapters is contributed by Prof. Williston Walker. There is no index. (Pilgrim Press, pp. 211. \$1.25 net.) S. S.

In reading the life and letters of *Brooke Foss Westcott, Bishop of Durham*, one must expect the atmosphere of hero-worship, for the work has been prepared by one of the bishop's sons, who in speaking for himself and his brothers frankly yields to the warmth of filial devotion. It would be cavil, however, to disparage this glamour of affection; it is in itself an essential testimony to the character of the man. Of his work as textual critic, theologian, teacher, and preacher, let others speak, but of his daily life as a distinguished yet humble servant of Christ none can bear more faithful witness than those of his own household. This is the well-defined purpose of the two volumes, and it has probably been realized so far as the incommunicable qualities of the bishop's personal character could permit. Although his letters, submitted to cold print, seem to a large extent somewhat heavy with propriety, and the accompanying text hardly puts one in very intimate contact with its subject, the reader is not left to doubt the essential greatness of the man or the persuasive and far-reaching influence of his life. It is the story of the progressive steps of his remarkable career that will be to many of chief interest. Up to his forty-fourth year, even during his successes at Harrow, those who knew and loved him best and most fully recognized his unusual scholarly attainments failed to perceive in him the likelihood of any future eminence. Yet this quiet teacher, singularly deficient in certain requirements essential to successful service of a public nature, not only won fame for exact and patient scholarship, particularly in connection with the edition of the Greek Testament text prepared in collaboration with Professor Hort during a period of twenty-eight years, but by gradual advancement finally became a bishop in the Church of England, and performed eminently distinguished services, possible only for the most practical man of affairs, at a time of protracted industrial disturbances. One of the best glimpses showing what manner of man he was may be found in his letter written upon the occasion of his forced resignation of the Canonry of Peterborough. It was a time of shock and surprise, accompanying what appears to have been a wholly undeserved humiliation. The letter is addressed to the bishop at whose demand the resignation was effected, and is a rare example of honorable self-assertion, particularly painful to so sensitive a nature, and an obedient surrender, to higher authority, of the most cherished plans and hopes. Compensating honors, however, were soon to follow, which were crowned by his appointment to the bishopric of Durham. Here his interest in the great social questions of the day and his personal labors for the toiling classes, together with his strong influence over the multitudes divorced from any interest in the church, and his successful efforts which led to the termination of the great coal strikes in the mining districts of Durham, won for him the title of "Everybody's Bishop." The publication of his life and letters throws much welcome light on his character and on the long years of faithful toil which added so many contributions to the scholarship of our time; and it furthermore involves no little history of the careers of other distinguished Cambridge scholars whose influence has been intimately associated with his own. (Macmillan, 2 vols., pp. xv, 441; ix, 459. \$5 net.)

S. T. L.

Many people desire to know just what is meant by *The Keswick Movement*. Such will find a very satisfactory and readable book by Dr. A. T. Pierson under the above title. He tells the history of the movement; describes the Keswick conventions, discourses upon the Keswick teaching and methods, and exploits the strong points of this school. The volume ends with a discussion of the practical influence of the movement. Dr. Pierson writes from a sympathetic point of view, and furnishes abundant data for readers who wish to understand the positions of this range of thought and practice. (Funk & Wagnalls, pp. 124. 50 cts.) A. R. M.

He must have indeed an insensitive nature who can read without emotion *The Story of my Life*, by Helen Keller, the gifted deaf and blind girl whose rapid growth into a highly cultivated woman is one of the miracles of modern education. This does not imply that the book is in the slightest degree intended to appeal to emotion. It consists of three parts—the autobiography proper, a long series of letters by Miss Keller, extending over a period of fourteen years, and almost a hundred and fifty pages of supplementary matter by the editor, Mr. John Albert Macy of Cambridge. The evident purpose of the whole is to present a straightforward account of the remarkable facts, simply because they are remarkable and are of the highest interest to the psychologist and the student of character. No instance can be cited of a triumph of education more signal than this, and it is but right that the world should know how it came to pass. The touching quality of the result is due to its implications—as of the pathos behind the heroic struggle against tremendous difficulties, of the Christ-like patience, tact, and tenderness displayed by Miss Sullivan, who has been Miss Keller's teacher from her seventh year, and also of the exquisite, uncontaminated, and indefatigable quality of the spirit that the pupil herself displays. The book is one long story of energy and joy and hope, but it continually touches the spring of tears, nevertheless, though not so much in pity as in glad sympathy.

We can make no summary of the book. It is too full of matter to be easily described. Its charm cannot be analyzed or reproduced. The reflections it arouses are too many and too extensive to be set down here. And the total significance of it all cannot be stated in any brief formula. The story must be read, its pictures and vistas must be actually viewed, and its lessons must be studied and felt. We doubt if any thoughtful reader can possibly take up this volume without being profoundly stirred by its living poetry and made better by its revelation of God's wondrous art in the making and moulding of human life. The vividness of the impression is greatly increased by the many illustrations scattered through the pages.

Miss Keller is now only twenty-three years old. Her formal education has been in process only sixteen years. Yet she is already highly trained in a great variety of subjects, notably in languages (of which she certainly knows five) and in literature. Her literary style is marvelously fine and her breadth of knowledge and understanding conspicuous. What she will yet become, with her native genius, her splendid discipline, and her insatiable desire for mental growth, can only be conjectured. But we may well rejoice in what she has already achieved, and in the fact that the

story of her childhood and youth is before the world for its instruction and its inspiration. (Doubleday, Page & Co., pp. 441. \$1.50 net.)

W. S. P.

The appearance from time to time of books upon the general question of immortality is an evidence both of the widespread thoughtfulness among writers and of an assumed craving for help and direction among readers. To this steadily growing body of literature Dr. Lyman Abbott has just added a small but significant study, entitled *The Other Room*. This is hardly more than a meditation or quiet "talk," but it has much felicity of plan and utterance. Its clear emphasis on the Christian conceptions of the continuity of living, of the supremacy of that which is spiritual, and of the office of Christ as the One "who has brought life and immortality to light," is instructive and consolatory. There is little that is novel about the essay, but its delicacy of touch and its healthy equipoise of sentiment give it much power. Perhaps the closing section is as striking as any, in which the Biblical figures for death are briefly interpreted — death as "sleep," as an "exodus," as an "unmooring" (II Tim. 4: 6), and as "home-coming." (Outlook Co., pp. 120. \$1.00 net.)

W. S. P.

Lord Kelvin's pronouncement as to the insufficiency of matter to serve as creator has aroused so much recent discussion that it is with more than usual interest that we take up a book which proposes "to show that matter is the creation of mind; that in its primal elements, however far back we may go to find them, there are so many signs of mind as to render it evident that they are the product of an understanding that is infinite, of a hand that is omnipotent." This is the modest task that Rev. W. Profeit, M.A., sets to himself in his lectures on the "Thomson Lectureship Trust," and which are published under the title *The Creation of Matter*. The author believes that by an inductive process he can show that matter must have been created, and since creation implies omnipotence the creator must be omnipotent. The argument is based on the philosophical presuppositions of a representative dualism and is lacking in any special timeliness. The conception of nature which is presented is that of a quarter of a century ago, and while the changes which the last few years have wrought would, the author might say, make no difference in the validity of his argument, they do make a great deal of difference in the interest with which it is read. We fail to see that the author has done anything significant to rejuvenate or illuminate a venerable argument. (Scribner's Importation, pp. 176. \$1.00 net.)

A. L. G.

Rev. George Henry Hubbard's volume, *Spiritual Power at Work*, is a book that ought to be read by a large majority of the people who we fear will not read it. Those that need it most are just those most liable to neglect it. It is a work on the Holy Spirit, indicating that the need of the Church, as of the individual, is spiritual power, and that the source of this power is in the gift of the Holy Spirit, suggesting how this gift may be secured and how it may be efficiently applied. The book is not mystical and transcendental. It is concrete and definite without being mechanical. Mr. Hubbard holds that the Christian religion is essentially a religion of

power, a power that may be universally possessed and should be most widely transmitted. He would undertake in a scientific way, not by crude analogical reasonings but from straightaway scientific reasoning, to demonstrate and illuminate his position. The author is master of a fresh mind, a clear, pungent style, and an earnest spirit, and has written a book which the reader will find both heart-searching and winning. (Dutton & Co., pp. x, 343. \$1.25 net.)

A. L. G.

Wisdom and Will in Education is not, as would appear, a study of pedagogical psychology, but is, as the author explains in his Introduction, a collection of papers and addresses, some of them printed before, but all rewritten. Dr. Chas. W. Super has done excellent work in the field of education and these papers show the impress of a broad, open, earnest mind, desirous of stimulating thought and quickening action. The papers treat of a variety of subjects. Among them are: Aspects of Ancient Greek Education, Knowledge and Morality, Reason and Responsibility as Factors in Social Progress, Patriotism and Partisanship, Self-renunciation, Heredity and Environment, The Relation of Private to Public Morality. The addresses are all sane, wholesome presentations of their themes by a man who has learned men and the needs of men in the school of experience rather than in the pedagogical seminar. It reflects in a valuable way the work and the interests of a western educator during a very interesting period. The book deserves a better dress than the publishers have given it. (Myers & Co., Harrisburg, pp. 283. \$1.25.)

A. L. G.

The successive volumes of "The Presbyterian Pulpit" are showing varied samples of effective preaching. The *Sermons* of Drs. Johnson and Stryker are at present before us. Purves, Richards, Johnson, and Stryker differ in their individuality in a most refreshing way. A student who imagines that pulpit power is gained without regard to the Homiletic art should read these volumes to discover his mistake. He will also see how flexible these rhetorical principles may be made by personal genius. Either by early discipline in the schools, or by unconscious recourse to the rules of art, these modern preachers assimilate the best old data of the classroom in their wide ranging and variant methods. Their results are secured not by throwing away textual fidelity, nor by an amorphous medley of thoughts and words, but by straight exegesis, by orderly arrangement, and by clear, unified structure. The contrast in this regard between much English preaching and these American samples is noteworthy. There is far more difficulty in following the thought of sermons in the English church than in those of this Presbyterian series. Perhaps the latter are a little too formal and analytic. They sacrifice, somewhat, passion to clearness. But certainly for sermons to be read, and which lack the presence of a speaking personality to fuse them, clearness is more vital than passion. Of the volumes now before us Dr. Johnson's excels by the weight and force of his thought, as Dr. Stryker does by the beauty and tenderness of his style. Each has the distinguishing elements of the other, but the one makes his strongest appeal to the mind, the other to the heart. Dr. Stryker evidently has the children and young men in his mind as well as the adult listener. Dr. Johnson's main objective is the modern Christian,

the perplexed believer, and the responsible citizen. The most notable sermon in Dr. Stryker's volume, we should say, is one entitled "Conviction on Hearsay," John 18: 34. Dr. Johnson's most important contribution is a sermon on "The Intermediate State." The relative length of the sermons is noteworthy. Dr. Stryker preaches eight sermons in 116 pages; Dr. Johnson in 182. It is to be hoped that other denominations will follow the example of our Presbyterian brothers and give us similar volumes from their eminent preachers. (Presb. Pub. Society. 75 cts. each). A. R. M.

To all who ever heard Professor Park preach, and to all who have been his pupils, this *Memorial Volume* of his sermons is a great boon. It has been a current fear that Professor Park's great sermons on Peter and Judas were lost. These sermons were preached by request again and again at Andover. They were the most famous sermons perhaps of our generation. The writer remembers having heard them both, and counts the occasions among the greatest memories of his life. The impression upon those who heard them was tremendous. Professor Park's tall, imposing figure, his wonderful voice, the grand sweep of his arm and the significant pointing of his finger, the marvelous power of his vivid description, and the trenchant appeal to the conscience produced effects which cannot be felt from the printed paper. Most readers will not have the reminiscent spell of their delivery. But as we read them now, they have lost their force far less than most famous sermons which we read, and whose fame belies their present power. These two are great sermons by any canon of judgment, ancient or modern — and it is a notable event that they are published. It is extremely interesting to read in a note the romantic history of the manuscript of these two sermons. They were written originally in Professor Park's early ministry at Braintree, and formed part of a series of sermons on the closing scenes of Christ's life. The series of thirty sermons was in his trunk, when on a journey in 1835, crossing the Hudson River in a sleigh, the ice broke, the sleigh went down, the passengers were saved, but the trunk was lost. It was finally recovered from the river; but all the manuscripts, excepting these two, were so saturated and blurred that they could not be reproduced. These two early sermons of his youth, written and rewritten, became the most famous sermons of his maturer years. In this volume is also preserved, among others, his great sermon on "The Theology of the Intellect and that of the Feelings." This sermon was an epochal one, for its theological significance in earlier days, but it has always held its own in the sermonic world as one of the greatest efforts of the American pulpit. The volume contains also Professor Park's estimate of Moses Stuart, and his famous occasional address on "The Indebtedness of the State to the Clergy." The community is under great obligation to Miss Park for editing this valuable volume. (Pilgrim Press, pp. 320. \$1.50.) A. R. M.

It is practical, straightaway preaching that comes from Dr. Henry van Dyke, and his new volume of sermons, *The Open Door*, will find many readers. The book presents a pleasing variety of themes, which are tersely and suggestively phrased, such as "Resurrection Now," "The Making of St. John," "The Divine Impossibility." One is continually reminded

of the roominess of life and the vitality of truth. There is no tarrying at the entrances. The speaker strides forward,—a page or two, and the thought becomes a living thought and develops rapidly, in language that is clear-cut and persuasive. The reader finds himself harkening to a wise and healthy soul who deals plainly and helpfully with the larger problems of life. There is a sermon particularly adapted to young men, showing how temper and ambition, though they seem in natural antagonism to Christ, need never drive a human being away from Him. Another sermon is addressed to people in need of comfort, and there is one which is an earnest appeal to spiritual aspiration, while the strongest note of all is the call to Christians, to their vast opportunities of service and enjoyment. The saneness, directness, and inspiring message of these sermons are in pronounced keeping with the motto, "Not a new gospel, but more gospel." (Presb. Board of Pub., pp. 160. 75 cts. net.) S. T. L.

The literature which is the outcome of settlement work justifies this great movement, even apart from the direct results in the local fields where such centers of light and love are placed. It is quite as important that the upper half as well as "The Other Half" should be considered in this social work—and that knowledge as well as benevolence should be the gainer from such devoted work. The great note of modern humanitarian effort is the note of wisdom. Intelligence as well as altruistic impulse is concerned in the efforts of philanthropy. Mr. Robert A. Woods again places us under deep obligation by his last work, *Americans in Process*. It is a study of the North and West Ends of Boston, as his "City Wilderness" is a study of the South End. This volume is composite in authorship—Mr. Woods writing four of the twelve papers, and others who have been associated with him furnishing the rest. It is a notable fact that in order to study a large city problem, it is deemed advisable to cut up the larger work into smaller sections. A city of about the size of Hartford is under review in these several books, showing what would be possible in a small city community, with the further advantage of studying a whole social integer; whereas these studies in Boston are confessedly of only a fraction of the city. This book has chiefly to do with the assimilation of the foreign population. No such specialist study of the immigrant has been made at close quarters and by scientific methods as this work furnishes. Especially dramatic is the description of changes wrought in famous old residential sections of the North End since "the invasion," as it is called. Twenty-five different nationalities now occupy sections formerly the abode of some of Boston's most famous men. Four-fifths of this mass are Irish, Jew, and Italian. The writers discuss the economic conditions underlying these changes, and take up in detail the relations of the foreigner to the means of livelihood, to political responsibility, to law and order, to amusement. Especially interesting is the chapter on the religious conditions, and another on "the child of the stranger." Fresh light is thrown upon the social interracial relations of the different nationalities. This volume has made fullest use of map and diagram. Following the example of Mr. Booth in his "Life and Labor of the People" and Miss Addams in "Hull House Papers," this volume greatly clarifies the data of the text by colored maps which make visible the differentiations noted. This book could

be used as a text-book of method in investigating local problems. It has been used with great suggestiveness by some of our students in the Seminary in their classroom work in Sociology. (Houghton & Mifflin, pp. 385. \$1.50.)

A. R. M.

Professor Coleman of Geneva College has written a book on *Social Ethics*, in which special attention is given to the nature and ethics of the state. It is a work showing wide reading and much careful thought upon the subject. It is refreshing to find a writer on this subject who is unequivocally Christian in his attitude toward this question. Unfortunately the work is marred by inaccuracies and by statements which are too sweeping. For example, on page 295: "The only amendments made to the constitution in a century were the outcome of a terrible war." There were twelve amendments adopted at various times before the Civil War. Again, on page 62: "The rulers of the Hohenstaufen dynasty . . . made inglorious submission at Canossa to the Roman Pontiff." The Canossa incident occurred many years before the Hohenstaufens began to reign. Page 299: "The southern colonies were for years a Botany Bay for the English police courts"; and page 329: "The southern colonies . . . were flooded with indentured servants and ruffians pressed from the London streets, and this motley crowd submerged the scattered communities of Scotch-Irish and Huguenots." These two statements are too sweeping. English criminals were sent to the southern colonies, but never in such numbers that they make this comparison fair. The indentured servants were, as a rule, poor but respectable people who bound themselves out in order to pay their passage money over to America. On this important but disputed point of the social makeup of the southern colonies, John Fiske says: "Possibly the total number of 'involuntary emigrants' sent to America from the British islands in the seventeenth and eighteenth centuries may have been as high as fifty thousand." Speaking of the Scotch-Irish emigration he says: "Between 1730 and 1770 I think it probable that at least half a million souls emigrated from Ulster to the American colonies." This emigration was largely to the southern colonies. When we add to this the Huguenot, German, and Quaker immigrants, it is difficult to see how they could be swamped by the comparatively few criminals. In the discussion of the government of the United States we find such statements as these: "It is an open fact that the government in this country is dominated by the saloon interests." "The Federal Constitution is avowedly agnostic." "The fundamental law denies Christ." An undue emphasis is placed upon the value of amending the constitution so that it may contain the name of Christ. (Baker & Taylor, pp. 357. \$1.25 net.)

C. M. G.

Few men in American life command the ear of the public as does President Eliot, whether he speaks upon social or religious or educational themes. Notable among his utterances this last year are addresses delivered before teachers' associations in Connecticut, New Hampshire, and Rhode Island on the general theme of *More Money for the Public Schools*. These addresses have now been collected into one volume, and the book furnishes, better than any we are familiar with, a succinct and stimulating

discussion of the defects and possibilities of our public school system. The first address, criticising the failure of our system to accomplish certain things, gained the widest newspaper prominence, and gave the impression of somewhat reckless faultfinding, and opened President Eliot to the imputation of demanding impossibilities of the school, or of laying at her door faults in training which should be fairly shared by the home and the church. The other two addresses were less widely noted, in which he gives the other side of the picture. Nowhere can be found so instructive a judgment of what education has accomplished, or a more optimistic outlook. His main contention in these papers is that more money should be publicly expended: first, because of some failures; and secondly, because of gains already achieved; and thirdly, because of some manifest and feasible desiderata. Despite the vast sums expended, he is intent to show how small relatively is the average expended per pupil; and how inadequate the salary per teacher; and how unjust the large number of pupils compared with the small number of instructors. The financial output is contrasted with expense for public safety on one side, and expense willingly incurred for private schools on the other. Very trenchant are his criticisms upon certain social evils existent which public education should do more to prevent. But on the other hand nowhere can we find a more liberal and hopeful estimate of the changes slowly effected in school ideals and methods than in his second paper; and nowhere a saner and more feasible programme of improvements yet desirable than in his third address. Apart from the direct interest in his theme, these essays present to the social student one of the keenest analyses of the facts and forces at work in our complex modern life that has appeared in a long time. Altogether the volume is a notable one. Ministers who ought to be interested deeply in the schools of a community will find this book well worth most careful perusal; and as social students they will find one of the most suggestive estimates accessible regarding contemporary trends of emphasis and influence. (Doubleday, Page & Co., pp. 193. \$1.00.)

A. R. M.

On the Trail of Moses is the title of a volume of revival sermons by Louis Albert Banks. The career of Moses is traced from his birth to his death and some of the striking passages in his life are used as texts for the sermons. These sermons are strongly and sanely evangelical and will make profitable reading for layman and minister alike. Another marked feature is the richness of illustration. In many of the sermons more than two-thirds of the material is illustrative. These illustrations are interesting and carry the truth home to the mind of the hearers as the bare statement of the fact would not. There is a great danger that this kind of preaching may degenerate into mere story telling, but this danger Dr. Banks avoids by making each illustration subordinate to the truth which it is intended to teach. (Funk & Wagnalls, pp. 297. \$1.20 net.)

C. M. G.

For a compact statement of some of the leading principles of the new psychology, we would commend *The Child's Religious Life* by Rev. Dr. G. Koons. Many of the results of such works as Starbuck, Coe, and others have written are here presented in a simpler and more readable fashion.

Besides restating some of the more scientific data of such writers, the author has added much new material and elaborated points in the child problem, not so well elaborated elsewhere: such as Sin, Temperament, and Habit. The main divisions of the discussion are: A Study of the Child's Religious Nature, and Methods of Religious Training. Most books on this general theme are monographs upon one or the other of these main positions. The value of this book is that it attempts to discuss under one cover both parts of the subject. The volume has thus both a scientific and a practical worth, which commends it to the general reader who has not the time to read the voluminous specialist literature of the subject. We think the second part of the book the more original and suggestive. It is especially valuable to any one who desires to know some of the principles of the new movement, and to discover the suggestions for practical utility under this philosophy. The style is clear, and the discussion avoids the two extremes of mere scholarly or mere sentimental handling of the subject. (Eaton & Mains, pp. 270. \$1.00.)

A. R. M.

Dr. Francis E. Clark has repeated in his latest volume, *The Christian Endeavor Manual*, much that he has said in his earlier books. But this book has the special value of presenting, under one cover, for fullest information everything which is desired as to the history, principles, and methods of this movement. It is mainly designed as a text-book for those who would make themselves proficient in the most thorough knowledge for practically administering the affairs of the society. A very complete Bibliography of books on the society and of supplementary books for service is appended. (Society of Christian Endeavor, Boston, pp. 306. \$1.00.)

A. R. M.

Christian Liberty is a translation of Luther's tract *de libertate Christiana*, published by the Lutheran Publication Society. It is to be regretted that the basis of the work was not the Weimar edition of Luther's works, but an earlier and less accurate one. The translation is by A. C. Buchheim, Ph.D., and is well done. The effort to make available to English readers this pearl among Luther's writings is altogether commendable. (Lutheran Pub. Society, pp. 56. 10 cts.)

C. M. G.

When Rev. Alexander Lewis, pastor of the Pilgrim Congregational Church, Worcester, had in preparation a series of sermons to the young men of his congregation, he gathered his material in an unusual way. Instead of evolving them out of his own experience he wrote to fifty men who had been conspicuously successful in business and professional life asking each one to answer a list of questions. The sermons were based on these answers, so that this book is really a consensus of opinions on *Manhood Making*. In the sermons liberal quotations are made from the answers received, and these greatly increase their value, because they are records of actual experience. They are plain, straightforward talks to young men on such subjects as "Luck and Pluck," "The Power of Habit," "Choosing a Vocation," and "Young Men and the Church." (Pilgrim Press, pp. 215. \$1.00 net.)

C. M. G.

Under the striking title of *God and Music* Rev. John H. Edwards, a retired Presbyterian minister in Brooklyn, sets forth with much elaboration and with notable vigor the view that the facts of music, both as a science and as an art, are full of suggestion for the theologian. The thesis of the work is that these facts not only indicate design and so a Great Original, but offer "intimations of His being and nature." It is held that "the æsthetic argument for the being of God has not been developed in any degree corresponding to that attained in other kinds of theistic proof, yet it is one of the strongest," indeed, that "a music-loving and a music-making Deity is close akin to the Heavenly Father of the Gospels" (p. 21).

The plan of the argument proceeds through some fifteen chapters with captions like "What is Music?" "Music in Nature," "Law in Music," "The Beautifier of Time," "Musico-therapy," "The Altruistic Art," "The Social Art," "The Religious Art," etc. At every point the author shows a wide and appreciative acquaintance with several sorts of literature — with technical æsthetics, with scientific acoustics, with the details of composition, with musical medicine, as well as with formal apologetics. The bringing into conjunction of these many lines of research is certainly ingenious, as well as courageous. The enthusiasm, the confident assurance, and the skill in marshaling and expounding the argument must be acknowledged to be surprising. The effectiveness of the treatment is increased by a specially nervous and pointed style, abounding in epigrammatic sentences and telling periods.

We confess that we are not clear as to the utility of the author's effort, much as we admire the brilliance of it. That the physical basis of music, both in the facts of sound and in the capacity of man to apprehend and recombine them in artistic forms, is most remarkable, no one can deny. That the expansion of modern music into a great social art, having manifold phases, implications, and applications, is astonishing, is also clear. That all these facts have place in the manifestation of the infinite God in and through finite phenomena and are open to some sort of interpretative elucidation so as to yield positive results by way of inference, we have no doubt. But we feel that our author has pressed his argument to such an extreme, and has so far confused terms and notions of diverse categories, that he has taken the dangerous position of a special pleader. Enthusiasts, whether theological or musical, will go with him gladly and "feel their hearts glow within them" as they follow his words. But the cool critic and the scientific inquirer will be tempted to query again and again whether the plea does not prove too much or verge sometimes upon a hysterical juggling with terms.

If the reader will take a middle ground, appreciative of the profound suggestions of the discussion and yet cautious about adopting every statement in exactly the author's sense, we believe that the book will take its place as a fresh and vigorous contribution to a field rarely cultivated. (Baker & Taylor, pp. 319. \$1.25 net.)

W. S. P.

Dr. Louis F. Benson, the editor of the latest authorized Hymnal of the Presbyterian Church (which has also been adopted by our own Sunday School and Publishing Society) has done an admirable piece of work in

preparing a series of *Studies of Familiar Hymns*. The book consists of a detailed discussion of twenty-five well-known hymns from both a historical and a critical point of view. Most of these hymns are specimens of nineteenth century writing, and ten of them are from American authors or translators. No attempt is made, therefore, to indicate the sweep of general hymnodic history, but the accent of historic emphasis is made to fall most happily on some of the later movements which are often minimized in popular references to "the art of Watts and Wesley." The hymns chosen were selected because the author had materials at hand for their treatment and because of their intrinsic interest. They differ widely in character and value, of course; but none is unimportant. Some, like "When I Survey the Wondrous Cross," "Nearer, my God, to Thee," "My Faith looks up to Thee," and "From Greenland's Icy Mountains," are of universal and long-standing popularity. Some are making their way into a similar place, like "O Little Town of Bethlehem," "O Still in Accents Sweet and Strong," and even Tennyson's "Sunset and Evening Star." The variety offered is admirable.

Each hymn is given in the text believed by Dr. Benson to be the best. The author's life and personality are then developed sufficiently to indicate the relation of the writer to his work. Wherever possible, full details are given as to the circumstances of composition, often with copious extracts from books and letters. Critical points are worked out with care and with due recognition of varying views. To each study is appended a list of "Points for Discussion," thus adapting the book to use as a manual for study. Incidentally, many helpful references are made to the tunes with which the hymns are associated.

We have nothing but praise for this volume. Its conception and execution are thoroughly excellent. It is accurate as to history, judicious in opinion, warm and sympathetic in spirit, and eminently fine in style. The practiced hand of the expert is everywhere visible. It seems to us one of the most useful books on hymnody thus far issued. We therefore commend it heartily to pastors seeking material for exposition, to classes or students looking for guidance in study, and to the general reader.

The value of the book is immensely increased by a long list of illustrations—portraits and facsimiles—many of which are absolutely fresh and all chosen with the best judgment. There are also two well-made indexes. (Westminster Press, pp. xvi, 285. \$1.50 net.) W. S. P.

Alumni News.

The RECORD will be especially pleased to receive from the Alumni copies of year-books, manuals, church papers, or other publications they may issue, as well as personal information respecting special phases of their work.

NECROLOGY.

The Alumni Necrology for 1902 included brief notices of eleven men who either graduated from Hartford or took part of their course here. We give only the list of names, with reference to the pages of the RECORD where accounts of them will be found:

Moses T. Runnels,	'56.	Died Feb. 17.	See Vol. XII, p. 258.
Charles L. Tappan,	[61].	" " 23.	" " "
Arthur G. Fitz,	[75].	" Mar. 3.	" " "
Moses K. Cross,	[41].	" " 12.	" " p. 257.
Leigh B. Maxwell,	'91.	" " 15.	" " p. 259.
James T. Ford,	[56].	" Apr. 14.	" " p. 257.
Edmund Y. Garrette,	[55].	" Sept. 1.	" Vol. XIII, p. 84.
Frederick Munson,	'46.	" Oct. 16.	" " p. 280.
William H. Barrows,	'62.	" " 18.	" " p. 175.
Solomon Clark,	'40.	" Dec. 7.	" " "
Leverett Bradley,	'76.	" " 28.	" " "

The average age of these was 72 years, Mr. Clark being the oldest (92) and Mr. Maxwell the youngest (41). The current Year Book contains notices of all but Messrs. Garrette, Clark, and Bradley.

Some recent summaries of the addresses of Hartford alumni reveal interesting facts. The total number now living, including all who have been enrolled in the regular course or as post-graduates, is supposed to be 600. But of these 90 cannot be traced with certainty. Of the 510 whose location is known, 253 are in New England, 57 in the Middle States, 76 in the Interior, 14 in the South, 19 in the Middle West, and 31 in the Pacific States, while 60 are in foreign countries. Over 400 are known to be in active service as pastors, missionaries, professors, secretaries, etc. Of these latter, 74 are in Massachusetts, 71 in Connecticut, 27 in New York, 25 in Vermont, 18 in Ohio, 15 in New Hampshire, 12 in Minnesota, 11 in Maine, 10 each in Rhode Island, Iowa, and California, 7 each in

Pennsylvania and Illinois, 6 in South Dakota, 5 in Wisconsin, 4 each in New Jersey, Missouri, and Washington, 3 each in Georgia, Michigan, North Dakota, and Nebraska, 2 each in the District of Columbia, North Carolina, Kentucky, Tennessee, Indiana, and Oregon, and 1 each in Alabama, Mississippi, Indian Territory, Oklahoma, Colorado, and Idaho; or, by sections, 205 in New England, 40 in the Middle States, 61 in the Interior, 11 in the South, 15 in the Middle West, and 17 in the Pacific States — a total for the United States of 350. In foreign countries the distribution is wide — 1 in Canada, 2 in Mexico, 1 in Chili, 2 in Germany, 2 in Austria, 1 in Bulgaria, 1 in Greece, 10 in Asia Minor, 2 in Persia, 10 in India, 12 in China, 1 in Korea, 6 in Japan, and 5 in Africa. Of the ordained missionaries of the American Board, 33 are Hartford men. Among the professors in our colleges and seminaries are 35 more.

Almost sixty of the alumni were present at the Anniversary, every class in the last twenty years being represented except four. The oldest alumnus present was Lyman Whiting, '42, of East Charlemont, Mass.

Edward A. Mirick, '67, goes from the church in West Duluth, Minn., to that at Cass Lake in the same state.

Henry H. Kelsey, '79, of the Fourth Church in Hartford, has been tendered the presidency of Talladega College, Ala.

The important church in Bristol, Conn., where Thomas M. Miles, '69, has been pastor for eleven years, has called another Hartford man into the succession, Dr. Calvin B. Moody, '80, who for the last two years has been in charge of the Danforth Church in Syracuse, N. Y.

From the American Board has lately come a most admirable pamphlet, beautifully printed and illustrated, concerning the East Central African Mission in Gazaland, in which the history of this recent but energetic enterprise is graphically told and its present equipment and prospects described. The leadership in this expansion of the Zulu Mission was George A. Wilder, '80, and one of the most efficient helpers Miss Hannah J. Gilson, '93.

Marietta College, where Alfred T. Perry, '85, is president, issued in June a handsome *Bulletin*, including the annual reports of the president and treasurer, and interesting statements about the Ideals and the Field of the College, the latter accompanied by a suggestive map of the great region in its neighborhood, as large as four-tenths of New England and with a population of 2,600,000.

The church at Seymour, Conn., where Hollis A. Campbell, '86, is pastor, issues a most businesslike annual statement, giving briefly, but clearly, an account of what has been done and is being done in the parish. The membership of church and Sunday-school is growing. The various organizations of old and young are vigorous and alert. And the financial showing is creditable, including a handsome reduction of the debt and a decided improvement of the church plant.

After working for five years at Summer Hill and Groton, N. Y., Franklin G. Webster, '86, removes to Lincklaen and De Ruyter in the same state.

George M. Morrison, '90, who has been for three years pastor of Plymouth Church, St. Paul, Minn., recently resigned, but was persuaded to take instead a four months' leave of absence to recruit his health.

Stephen G. Barnes, '92, after serving as supply for a year at the South Church in St. Johnsbury, Vt., has accepted a call to become permanent pastor.

James A. Blaisdell, '92, whose seven years' service as pastor at Olivet, Mich., has been greatly blessed, has recently been offered a professorship by two different colleges—that of Biblical Literature by Beloit and that of History at Olivet, and has accepted the former.

We have received a copy of the latest annual report to the Presbyterian Mission Board of the Pyeng Yang Station in Korea. It is an inspiring and astonishing exhibition of missionary activity in a field little known among our churches. The Hartford representative in this mission is Graham Lee, '92, who has recently been on a furlough in the United States.

On May 31 the church at Sayville, Long Island, where Arthur F. Newell, '93, is pastor, celebrated its forty-fifth anniversary by canceling the church debt.

Among those present at the recent Anniversary was Willard L. Beard, '94, who with his wife is enjoying a furlough in the United States from their work at Foochow, China.

Evidences of the material prosperity of the church at Iberia, Mo., where H. A. Cotton (post-grad., 1893-4) is pastor, are the clearing off of the church debt and the thorough renovation of the church building.

J. Selden Strong, '94, has retired from his pastorate at Abington, Conn.

On June 11 Edwin W. Bishop, '97, of Concord, N. H., was married to Miss Rachel Rand of Newton Center, Mass. The occasion drew out a notable series of expressions of loyalty and affection from the members of Mr. Bishop's church and congregation.

Stephen G. Butcher, '98, has given up the principalship of the Training School at Orange Park, Fla., where he has worked for two years, and becomes pastor at Rapid City, S. D.

On May 28th G. Walter Fiske, '98, formerly of South Hadley Falls, Mass., was installed as pastor at the High Street Church in Auburn, Me., Professor Merriam preaching the sermon.

Ransom B. Hall, '98, whose resignation at De Smet, S. D., has already been noted, has accepted a call to Hiteman, Iowa.

Although tempted by an alluring call to remove to Rapid City, Payson L. Curtiss, '00, has decided to continue with his faithful and enthusiastic church at Faulkton, S. D.

Herbert A. Barker, '01, who has been assistant pastor at the Fourth Church, Hartford, since his graduation, was ordained there on June 18, Professor Beardslee, '79, preaching the sermon, and other parts being taken by H. H. Kelsey, '79, and E. F. Talmadge, '00. Mr. Barker remains in service at the above church throughout the coming year.

Lazarus K. Mavromates, '02, was ordained at the Kirk St. Church in Lowell, Mass., on June 12. He is serving as evangelist and pastor for the many Greeks in Lowell and neighboring cities.

Lilla F. Morse, '02, after a year of post-graduate study at Hartford, has accepted appointment as instructor in Biblical Literature at Mt. Holyoke College.

Alexander Siegenthaler, '02, is at work at the German Evangelical Church in Welcome, Minn. He writes that he has recently organized a new church at Alpha, fourteen miles away, where a church building is soon to be built.

The members of the class of 1903 are already fairly well settled as to their future work. The pastoral fields to which most of them have gone or are soon to go are as follows: C. B. Bliss, Hampden, Mass.; I. H. Childs, Benson, Vt.; H. E. Coombs, Peru, N. Y.; R. A. Dunlap, Auburn St. Church, Paterson, N. J.; R. N. Fulton, Enfield, N. H.; F. H. Graeper, German Evangelical Church, Wooster, O.; F. B. Hill, assistant in the Central Church, Providence, R. I.; B. K. Hunsberger and Mrs. Hunsberger, missionaries of the American Board, Bombay, India; A. D. Leavitt, assistant in the Second Church, Hartford; Gilbert Lovell, in charge of the City Park Branch of the First Presbyterian Church, Brooklyn, N. Y.; C. H. Maxwell, Linden Hill Church, Minneapolis, Minn.; H. L. Mills, Cherry Hill and Park Vale Churches, Omaha, Neb.; G. W. Owen, First Church, Lynn, Mass.; W. B. Ronald, Tolland, Conn.; L. M. Strayer, Hartford, Vt. In addition to these, W. B. Pitkin goes to Berlin as William Thompson Fellow, and W. B. Seabury will also probably go to England and Germany for special studies. Jacob Finger (post-graduate) becomes pastor of the Methodist Church at Bakersfield, Vt.

Irving H. Childs, '03, was married on June 19 to Miss Lizzie D. Wallace of Benson, Vt., where he is to be pastor.

Ashley D. Leavitt, '03, was ordained at the Second Church, Hartford, on May 29, Professor Jacobus giving one of the addresses.

Seminary Annals.

THE SIXTY-NINTH ANNIVERSARY.

The three days of Anniversary week, extending this year from May 25 to 27, have come to be appropriately designated Examination Day, Alumni Day, Graduation Day. The classes this year examined were the Middle Class in Mediæval History, by Professor Geer, on Monday morning; the Senior class in Hebrew, by Professor Macdonald, on Monday afternoon; and the Senior Class in Church Music, by Professor Pratt, on Tuesday morning.

Tuesday noon the Annual Prayer Meeting was held in the Chapel under the charge of Professor Jacobus as Acting President.

The topic for the hour was "The Growth of the Minister's Conception of His Ministry," and the Scripture passages read were Acts 9¹⁻¹⁶, 13¹³⁻¹⁶, 44-47.

ALUMNI DAY.

At two o'clock in the afternoon was held the Annual Meeting of the Alumni Association. After the reports of the secretary and treasurer, the Necrology, elsewhere printed, was read. The greetings of the different New England Alumni Associations were then presented, E. N. Hardy speaking for the Eastern Massachusetts Association, G. W. Andrews for the Western Massachusetts Association, and A. L. Travis for the Connecticut Association. On report of the Nominating Committee made through A. B. Bassett, the following officers were elected: President, H. C. Adams; vice-president, A. M. Spangler; secretary and treasurer, T. C. Richards; executive committee, L. W. Hicks, J. B. Adkins, H. P. Shaufler. The classes having reunions were represented by brief reports as follows: H. E. Hart for '63, E. P. Butler for '73, Herbert Macy for '83, A. M. Spangler for '88, Austin Hazen for '93, J. A. Hawley for '98, E. F. Talmadge for '00, J. P. Garfield for '02. The committee consisting of E. C. Richardson, A. L. Gillett, C. H. Barber, appointed to prepare resolutions to express the feelings of the Association at the resignation of President Hartranft after serving the Seminary twenty-five years, reported through the chairman, and the resolutions which follow were unanimously adopted by a rising vote.

WHEREAS, It is announced that President Hartranft is about to retire from the active presidency of the Hartford Theological Seminary,

Resolved, That we, the alumni of Hartford Theological Seminary, put on our records and express to Dr. Hartranft our loyal affection and our abiding gratitude for what he has been to us personally, our admiration for the work which he has done as president, our satisfaction, on his behalf, that he is to have more opportunity for his favorite work of research, and our gratification that, though in a changed official capacity, the Seminary is still to have the benefit of his stimulating personality and the prestige of his unique literary work.

The presidential work is, perhaps, the lesser part of Dr. Hartranft's twenty-five years of service,—the greater part being the extraordinary personal stimulus to high ideals of character, scholarship, and service. But in his office of president he has accomplished a work of organization surpassed in no similar institution in the country during this time, and perhaps unequaled in the completeness with which its detail has been applied to the curriculum as well as to every branch of administrative and teaching work, and in the resulting unification of the Pastoral Union, trustees, faculty, alumni, and students, into a consolidated and vigorous institutional life. The high ideals of practical service, the uncompromising standard of scientific scholarship and the admirable administrative organization, which are the characteristics of Hartford Seminary today, are, we feel, largely the fruit of Dr. Hartranft's administration.

We desire for Dr. Hartranft long years, free from all unnecessary care, during which his eyes may see God giving a marvelous increase to what his servant has planted and watered during his administrative career. We desire for him also that he may see the publication of his great life work in scientific research and have the high reward of beholding the influence of his results, under the Holy Spirit, on the current of human thought. We desire above all for him, that He who understands far better than we what has been "well done," may grant unto him the reward of infinite grace and peace and joy in the Holy Ghost, now and forever.

SYMPOSIUM.

The more formal exercises of the afternoon consisted of a Symposium on "Encouragements and Discouragements of My Pastoral Experience and How I am Meeting Them." It was opened by J. H. Hobbs, who spoke substantially as follows:

In opening this Symposium two things are very obvious on the very threshold of our discussion—its necessarily confessional tone and its localized viewpoint.

Generalization is both thankless and pointless. We are specialists, talking over our secrets confidentially for mutual profit. Each has his own peculiar problems, local in color and demanding its own solution.

The cure for one set of conditions may not help another, so that no special treatment is a panacea. If mistake or masterstroke have taught us anything since graduation let us contribute the net result. My own offering is a leaf or two torn very hastily from the record of a very intense and grateful experience.

The problem most teasing and testing to my own courage has been of the male gender, and double headed — boy and man. The female is generally an easy convert to Christian life, despite Eve's escapade. Last at the Cross and first at the Tomb, woman will never quit wanting to see and know her Saviour. But man is quite another proposition. He has other irons to heat, is too busy, has opinions, some pet habits, and can be good by proxy; and by the law of imitation, as father, so son.

Stubbornly true is this of the metropolitan districts, where the dollar sign hypnotizes until men's souls get the metallic ring. They do not mean to breed indifference to Christ's claims or exalt gold above God, for they are big-hearted and warm-blooded by nature and when liberated from the stress of "the street." One can find none finer for hearty fellowship and sterling friendship. But they do shy at the minister, give the church a wide berth, and leave religion, for the most part, to their women and children. Yet, because they are today's bone and sinew, and because the church needs them for its present and future campaigns, it became my early ambition to win just these stirring and strenuous brother-men; and it has been a most enlightening experience.

At the outset it seemed altogether useless to continue the usual church methods. Their pious air did not lure, long use had frayed their edges, and they were musty with propriety and ecclesiastical dignity. So we introduced newer methods, none of them patented nor warranted to work allwhere. For the men it meant the formation of a Social League, with no rigid lines and with easy terms of admission. Simple, elastic, aggressive, it has met for monthly discussion of throbbing topics and the cultivation of more fraternal relations. Most of the meetings have been at private houses, save stereopticon talks and a "ladies' night" in the chapel.

Informal exchange of ideas touching both secular and Christian matters have made the church seem less a close corporation and more a vital organism. Fraternal rub has inspired both interest and loyalty. For men who only pay pew rent and worship

by proxy never get to know each other as of the same congregation, and can never be expected to love the church instinctively. By social contact the practical side of Christianity has become a new discovery for not a few, and many have stepped to their places as workers by the Christ's side.

For the young men, of the sort who hang loosely or float idly, the Ushers' League affords a fortunate opportunity for a large membership to sense their personal value to the services, and the chance to do something definite in a public way anchors them to the church.

A monthly social and an annual outing give ample chance for pastoral contact without obtrusion as well as to consider ways and means. There seems to be no finer way to grip and hold this half-and-half sort.

But for the more consecrated type of young man nothing outranks the Brotherhood of Andrew and Philip, for it links hearts together, individualizes spiritual duties, and develops latent powers; it is the busy pastor's life-saving crew, watching for and rescuing the derelict and enlisting those who have energies to devote to the Master's service of salvation. The boys have their Brigade, a capital teacher of obedience to law and order and a steady feeder of the Sunday-school and church. It keeps the pastor young to be their chaplain, to mingle with them weekly on a soldierly footing, and to have a share in their drill and the field-day games and annual camp.

All of this naturally multiplies engagements for the minister, but it manifolds vital relations with his sex and pays tremendous dividends on the investment of time and vitality. To spare one's self here means to preach to women and empty seats, but to spend one's self freely wins the slippery male. We have plenty of female agencies which are doing worthy work, but we do need more manly men who shall lend the church of their sturdy and vital power. They can be ours if caught early, and they can be caught when older if we use the proper bait. Christ has commissioned us to be "fishers of men"; and men are not her-rings, to be caught by nets, but trout to be angled for with infinite care.

"Give me one hundred men," said Wesley, "who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Christ and Him crucified, and I will set the world on fire." With more of just that spirit we shall have less of discouragement in work for our own kind. God needs them, and it is our business to get them.

Perhaps the other most prolific source of "ministerial blues" has been the Prayer Meeting.

The church without any such problem is to be congratulated. But we toss no compliments to our Episcopal folk who have no such meeting or problem. To try to perpetuate the ancient and honored service in any region steeped in commercialism seemed largely a waste of time and energy. In such a spot there is scant room for the purely devotional or emotional types, very excellent in theory but quite too prosaic for any very vital product in these intensely practical days. Yet the weekly service is no fifth wheel nor superfluous baggage anywhere. If anything it is more essential than ever because of today's strain and monotony; it should be the green oasis in a very hot and gritty stretch between the Sundays. And its need is emphasized because the prevalent type of young people's meetings has bred very little more than a variegated and self-hedged activity—a churchlet within a church—and the graduates from such societies do not seem to mix naturally with the older promoters and supporters of the week-night service. Hence the need of new wine in new bottles. Our own is called the Mid-week People's Service, where we meet as a family circle to talk with our Father and each other about very vital common interests. The topics are not born in ecclesiastical printing-houses nor borrowed from dusty tomes, they issue largely from pastoral experience and smack of everyday life. Socratic leadership, lay or clerical, stimulates quick and ready response. Oratory is smothered by requesting the people to take part without rising, for this encourages the timid and saves time. Brisk songs and plenty of brief prayers exclude those deadening pauses. Thus the hour, exactly sixty minutes, passes quickly, then fifteen minutes of social touch, and, by nine o'clock, the people are already anticipating the next week's service. Even tired men will attend such a meeting, the young folks cannot afford to lose it, while the older ones relish its freshness. It has demolished the stilted setting of the traditional prayer meeting, abolished those stereotyped and soporific prayers, and generated a freedom of expression that is most refreshing. It demands more and better work from the minister than to prepare a half-hour address, but it does infinitely more good, because it elicits and educates latent talent, controls cranks, cultivates the sense of God's relation to everyday matters, gives point to praise and prayer, and makes such a week-night service worth while.

We ministers need to realize that we cannot possibly extemporize spiritual vitality nor inject it into our people through hypodermic novelties; we must have a service that no self-respecting professing Christian can afford to miss. If we let pious impersonality or stately platitudes issue from the majority, or even the official minority, if we read a twenty-minute lecture on the 49th

question of the catechism, or permit a prohibitionist to harangue, we, ourselves, are to blame for the disheartening result — a meeting so wooden, juiceless, and punky as to be utterly useless in any church. But, if we remember that the weekly prayer service antedates every form of Christian culture known save the Lord's Supper, and that it is the believer's refreshment hour, "all being with one accord in one place," we may find it the most spirit-filling and thrilling gathering of the week.

Spiritual vitality and vivacity cannot be induced or produced by our sheer exertion of wit or wisdom in mere method. Black sand and gunpowder look alike, but they are opposites because the powder has something in it the sand lacks. So we need a constant preparation for whatever work we attempt, we need a Pentecostal firing.

We know that Peter was very easily discouraged before Pentecost. Afterward, he dared anything and did much. None of us are mighty enough to exclude the discouraging from our experience, but we need not invite it by barrenness of soul-fire, for out of emptiness nothing comes. Wishing for nothing so much as power with men, and making large room for the Spirit of all might, we shall cower before no situation, dawdle with no opportunity, realizing that God has not called us to be weak victims of circumstances, but "more than conquerors through Him that loved us."

F. N. Merriam followed, and said that among the discouragements of the minister are his recognition of how small is the membership of his church in proportion to the citizenship of the town, and further how, among church members, there is too often a lack of loyalty to the covenant they made on entering into church fellowship. The church members often seem to feel that the general standard of community life, not the realization of their church vows, is the proper ideal of life. This tends to produce a Christian life that often appears superficial rather than profoundly genuine. The emphasis of effort in the church is frequently misplaced and comes to be laid on the small and relatively unessential things, the suppers, fairs, and incidents of church life. The interest of the church, too, is, as the pastor sees it, often narrow and local, and it appears difficult to lead the membership out into the appreciation of the larger things of the kingdom. Often in the home there is a low standard of religious life, so that the life of the family does not center as it should in deep religious motives. These conditions are partly real discouragements and partly due to a failure on the part of the minister himself to discern the real deep life that is in the community.

As remedies should be the insistence that the church has an entirely unique work in the community. Its prime aim is spiritual, and the spiritual life and growth should be constantly sought and nourished. For the lack of religious life in the home much can be done in the way of compensation by the Junior Endeavor work. Insist that, though progress is not perhaps all that we want, still we are not standing still. Get the proper encouragement that belongs to any clearly discerned single gain. Rejoice that there are those who do listen to and crave spiritual truth, and recall that through them much may be wrought. One finds in his work, too, great encouragement in the fellowship of fellow ministers, and in the knowledge of the progress that is made elsewhere.

The general discussion of the topic was continued in an interesting way by F. S. Brewer, E. A. Burnham, A. F. Travis, G. W. Andrews. The session closed with a period of devotion.

ANNIVERSARY DINNER.

Rev. Russell T. Hall, D.D., of the Board of Trustees, presided at the dinner at six o'clock. The retirement of President Hartnft and the coming of Dr. Mackenzie to the presidency gave to all the speeches the mingling of sorrow and anticipation which were admirably expressed by Professor Jacobus in his address as acting president. When called on by the presiding officer he spoke as follows:

Some one has said no trials are so severe as those that come upon us after we had hoped that they were past and over.

Last year we gathered around this board, and, while we rejoiced in the prosperity of the Seminary, it was a sorrow to us that we could not have our President with us to share in our rejoicing, but we confidently looked forward to this coming year when he should be in his accustomed place, and those who had felt the inspiration of his instruction or had been admitted into his companionship of work would listen again to his voice and renew through him their loyalty to Hartford.

The time has come, the gathering we see around us, but he who would have been its heart and soul is not here, and never will be again as Hartford's President.

There is no need that I recite to you the details of what has come to us on the Faculty and to the Board of Trustees these last months. Suffice it to say that, in proportion as we had expected to welcome him home from his year abroad to his old-time vigor of work and life, in that proportion were we startled to find that in some strange way the vigor had departed from him; and as we

wondered, there came to us the shock of his announcement, calm, dispassionate, settled, that if he valued his life he must lay down his work.

The most of us had known him for many years in this his place of burden and of toil, and we have seen him more than once despondent over the Seminary's fortunes and ready to give up his place for what he fancied were the best interests of the institution. From these moods we had always been able to dissuade him, but this was not a mood. It was the mandate of a situation he could not escape, and we had to follow with him on the way.

And now that these five and twenty years of his connection with this Seminary stand rounded out, who shall estimate what they have been to the students, to the institution, to the churches? We shall hear from every side tonight of what he was and of what he has done, and we may perhaps be able to gather from all that shall be said something in the direction of a judgment of the man and his work, but even then we know it will fall far short of what is fact and truth. For who will sound the depths of all that marvelous scholarship that has been poured out within these halls? Who will measure the force of that imperial personality with which these classrooms have been dominated? Who will calculate the stimulus of that reserved, but for this reason all the more valued, companionship in study and work, denied to no one who was in the least way worthy of it? And under him what has Hartford come to be among the seminaries and to the churches of our own and other orders? From small beginnings, burdened by controversies and beset by criticisms, it has grown to be untrammelled and unfettered, the suggester of new methods, the leader in new ways, the demonstrator of the new theological education which is to be the mark and sign of this twentieth century.

I do not need to recite to you the proof of what I say. It needs no reciting. You have heard it here year by year as the Doctor has outlined the new steps to be taken, and you have seen these steps taken one by one, till Hartford stands where it is to-day, easily among the first of the seminaries of the land.

And now, you say, this is all over. No; the Doctor retires indeed from his place at the front, but his name does not go off the faculty list, and his presence is not altogether withdrawn from among us, while this Seminary for which he has done, and to which he has been, so much, begins now a new career, in which we trust it shall realize all that has been placed potentially within it, and all that shall yet be given forcefully to it. For while the Doctor has stepped aside, I would have you know that in his place has come one who in every way is worthy to follow in his steps,

and who, when he is known, will be loved as well as he whom we will always continue to love, however many others we may admit to our hearts.

If there is here tonight a western man, to him I need say nothing about Dr. Mackenzie, for all the West knows him and admires him and loves him — a man of winsome personality, of splendid scholarship, of superb classroom method, and at the same time a man of affairs; a man among men; a man of the people as well as of the pulpit and the classroom desk. We look as much for great results from his Presidency as from his professorship, and we know whereof we speak, for we have had him here in these very halls and in our homes, and we have been carried away with the man and his mind, and have found it easy, not merely to admire his great abilities, but to love the man himself.

Eight years ago he left his pastoral work in Edinburgh, only after repeated urgings, and went to Chicago to undertake the instructional work for which his fine scholarship, prepared for by a thorough education at home and on the continent, had so well fitted him. Throughout this time his studies have moved within the thought of the present, till what he teaches and preaches and writes finds its way as a constructive thinking into the very heart of the great problems of today. Unless I am greatly mistaken, such a theology will be appreciated in the East as fully as in the West, and, from the vantage point of Hartford's plain-spoken evangelical position, will find a way of influence that will be a large blessing in the Kingdom of Jesus Christ.

But, you say, Hartford has always been a missionary seminary, and every president it has had has thrown his influence in the lines of her missionary traditions. This is very true, and there will be no lessening of such influence with our President who is to be; for Dr. Mackenzie, the son of a missionary, born on mission ground, has in his veins the blood that knows how to live and die for the great commission. On these shelves stands what, a man of culture and discriminating scholarship said to me not long ago, is the best missionary biography that has ever been written. It is Dr. Mackenzie's life of his father, John Mackenzie, South African missionary and statesman. Could those who have had the missionary interests of this Seminary deep within their hearts be with us tonight, they would see in what Hartford has done a realization of the best things that had ever entered into their prayers for the Seminary.

But yet again, you say, Hartford has taken a front place in the new religious pedagogy of the day. With courses in her own curriculum and her affiliation with the expert School across the way,

she stands prepared as no other seminary to fit her men for the new duties and responsibilities that are to rest upon the minister and the missionary of today. This also is true; but there will be no lack of impetus in this new direction from our President-elect, for Dr. Mackenzie already is one of the acknowledged leaders in this great movement, and will bring the problems which belong peculiarly to us a wisdom and prudence and practical force born of his experiences in the West.

From whatever point we may consider it, Providence seems to have given us the one man best fitted to follow in those steps which have been so grandly taken in this Seminary's course. And so, Mr. Chairman, I have but one sentiment with which to close, my word to you all tonight — as God has blessed our beloved President to this Seminary which we love, may he bless our President to be beloved to this Seminary, which, through his coming service to it, will be known more widely and be better loved than ever before.

Dr. Michael Burnham of St. Louis spoke for the Trustees. From his acquaintance with both Hartford and Chicago Seminary, and from a close knowledge of both men he spoke appreciatively of Dr. Hartranft and Dr. Mackenzie. He then referred to the work of the minister in the present time, accented the thought that the minister of today must, if he will meet the needs of today, feel the summons of the Holy Spirit to a living ministry of the Word. President Smith of Trinity College brought neighborly greeting of friendship from his institution, Rev. W. DeLoss Love spoke for the city pastors, and Mayor Sullivan for the city at large. Rev. E. A. Chase spoke as the representative of the Alumni, and W. B. Seabury of the Graduating Class.

GRADUATION DAY.

Wednesday, at nine o'clock in the morning, were held the Ivy Exercises of the Graduating Class, with the Poem by R. A. Dunlap, the History by Gilbert Lovell, and the Oration by W. B. Seabury. These were all excellent and have been published in full in the *Student Quarterly*, to the perusal of which we would commend those of our readers who wish to familiarize themselves with what has come to be one of the pleasantest features of Anniversary Week. In the afternoon was held the Annual Meeting of the Pastoral Union. Rev. Edward Hawes, D.D., was elected moderator, and Rev. G. A. Hewitt assistant scribe. The report of the Examining Committee was presented by Rev. A. J. Dyer, secretary. In addition to trustees reelected, the following were

elected for three years: Prof. Wm. Douglas Mackenzie, D.D., president elect; Rev. J. G. Johnson of Farmington; Rev. W. E. Strong of Amherst, Mass.; Atwood Collins, Esq., of Hartford; Elijah R. Kennedy, Esq., of Brooklyn: for two years, Francis R. Allen, Esq., of Brooklyn, N. Y. For Business Committee, Rev. D. E. Jones, Rev. W. J. Tate, Rev. Edward Hawes, D.D., were elected. For Examining Committee for two years, the following were elected: Rev. E. A. Chase, Rev. C. S. Lane, Rev. F. T. Knight, Rev. E. A. Reed, D.D., Rev. Richard Wright, Rev. H. De W. Williams. Rev. D. B. Hubbard was elected secretary of the committee. Rev. Michael Burnham, D.D., reported for the Trustees. A committee was raised for the revision of the rules and orders for the administration of the Union, consisting of Rev. F. E. Brewer, Rev. H. H. Kelsey, Rev. G. W. Winch, to report next year.

GRADUATING EXERCISES.

Wednesday evening the exercises of graduation were held in the Chapel. There was a specially prepared order of introductory services, followed by the address of the evening by Rev. Newell Dwight Hillis, D.D., of Brooklyn, N. Y., on "Oliver Cromwell and the new Problems of Modern Puritanism." It was a delightful and quickening address, characterized by the speaker's wonderful faculty for making vivid his theme by the skillful and picturesque use of the concrete. The principles he wished to impress were made to live in flesh and blood.

After the address the following prizes and honors were awarded: The William Thompson Prize in Hebrew, to Fred F. Goodsell of the Junior Class; the Bennett Tyler Prize in Systematic Theology, to Charles S. Gray of the Middle Class; the Hartranft Prize in Evangelistic Theology, to Ashley D. Leavitt of the Senior Class; the Senior Greek Prize, to Alice S. Browne of the Senior Class; the Turretin Prize in Ecclesiastical Latin, equally to George W. Owen and Walter B. Pitkin; the William Thompson Fellowship for two years of foreign study, to Walter B. Pitkin of the Senior Class.

Certificates of graduation and diplomas were then conferred. The following received certificates of graduation: Irving H. Childs, Harry E. Coombs, Robert N. Fulton, Tyler E. Gale, Frederick H. Graeper, Philip A. Job, Herbert L. Mills.

Upon the following was conferred the degree of B.D.: Charles B. Bliss, Alice S. Browne, Roger A. Dunlap, Ashley D. Leavitt, Gilbert Lovell, Charles H. Maxwell, George W. Owen, Walter B. Pitkin, Warren B. Seabury; Luther M. Strayer, to-

gether with Fred B. Hill, Elizabeth N. Hume, Byron K. Hunsberger, who were excused from being present.

Upon the following was conferred the degree of S. T. M.: Lilla F. Morse, William L. Wilkenson.

After the conferring of degrees, Professor M. W. Jacobus, acting president, addressed the Graduating Class in substantially these words:

I stand tonight in the place of one whom every heart would wish to have had present to speak the farewell words which for so many years have fallen from his lips at this closing service of the year, and which on this occasion would not only have gathered strength and beauty from the rounding out of five and twenty years of royal service to this Seminary, but would have drawn to themselves solemn grandeur from the fact that they would mark the laying down of the work of a life. Yet, though this voice be hushed away from us by illness, the great heart behind it speaks to you tonight with all its tenderness and energy, and I can wish for no greater privilege than to interpret what I know would be its message to you.

As I listened to the soul-stirring address which has just been given us, I have called to mind the words of Dr. Chapman of London, who, when he spoke to us at Chapel a few weeks ago, and holding up the life of our land before his keen but kindly criticism, said "What America needs is Martyrdom, not Money; Pain, not Power." You know that while he meant this for the people of the land in general, he meant it specially for the minister of Jesus Christ in every land, his own as well as ours, and, were he with us on this graduating night, would mean it individually for you. Were our beloved President here, I have no question he would echo this great truth, and, as he sent you forth upon your way of service to the Master, would say: "These are the words for you, young brethren, Martyrdom, not Money; Pain, not Power."

Why am I so sure? Because it is clear to us all that this great age in which we live, full as it is of its mastery of the universe, must see come to fuller realization than any age before it has done, the mastery over it of the Kingdom of Jesus Christ. And all mastery that lasts comes not from money, but from martyrdom, not from material power, but from sacrificial pain.

If all progress of the human race is marked by character, then no onward march of God's work for the race can be accomplished without the struggle and conflict of self-sacrifice. God is redeeming the world by the way of the Cross, not by the way of the Market, or the Forum, or the Throne, and all along the line of the minister's path the points of his conquest and his triumph are where

he has offered himself up for his work, where he has stepped back that his work might go on, where he has gone down that his work might lift itself up.

Is this strange? If it is, it is only because it is so true we do not think of it. For we know from all experience, do we not, that the men who have laid most hold on us are those who have cared least for themselves, and the men who have stimulated us most to God's work are those to whom God's work was the one supreme thing in life, and in whose work for God the souls of men were most. What others have wrought of power and stimulus upon you, you are to work upon others and in the same way.

Gentlemen of the graduating Class, in popular opinion you finish tonight your life of training and begin your life of ministry. But I think both you and we understand that these years have been in reality years of training only as you have counted them part of your ministry, and the years to come will be really years of ministry only as you make them in unceasing sequence years of training.

Whatever of emergency and crisis may be yours, then, in these future years of incoming character and outgoing work, may you be found ready with such loyal devotion to Jesus of Nazareth that all shall be given up for him, even though the sacrifice bring you down the way of pain and martyrdom.

The exercises closed with a hymn and the benediction.

Elsewhere in these pages the coming of Dr. Mackenzie to Hartford is referred to in larger type and with greater emphasis than we can presume to use here. And yet the students feel that they have a special interest in the event. They know him and it is with no vague anticipations that they await his appearance. As soon as it was known that the invitation had been extended, the interest was intense. And when we understood that things hung in the balance at Chicago, a telegram, unstintingly worded, was sent westward, the influence of which message in the final decision we have not yet heard, but we are determined to regard it as having been momentous.

Together with the coming of the new president we couple the retirement of the president whom we have loved long since but not lost to the usefulness of Hartford as yet. Many words of appreciation have been uttered in public by men who have lived and worked with Dr. Hartranft. In the halls and rooms of the Seminary many simpler but not less true or sincere things have been said by those who have been for one year, or two, or three, or more, stimulated and blessed by the very presence of "the Doctor." More things have been unsaid but not unfelt. And it is better so, for words are unworthy ambassadors of such thoughts as we find ours when we think of him.

The last missionary meeting of the students was in some respects the most interesting of the series of monthly gatherings which have been arranged with commendable care and variety by the committee. The meeting's leading thought was "Hartford and Her Alumni in the Foreign Field." Dr. Hartranft was in the chair. Brief sketches of graduates were given by men best adapted for the task—J. W. Davis for Japan, C. A. Stanley for China, and S. v. R. Trowbridge for Turkey. A map showing the location of Hartford's graduates in the field was then presented by T. E. Gale in the name of the *Student Quarterly* to the Seminary. Dr. Hartranft responded and accepted the gift in fitting words, saying that he was rejoiced that the *Quarterly* seemed able to thus gain the whole world and still save its own soul! The map, which adorns a prominent section of the wall in the main hall, was voted by the first *Quarterly* board, its presentation being largely due to the enthusiasm of A. C. Williams, at that time business manager. The map is a Mercator's Projection of the world under glass in a substantial frame, six feet by four. A small pin, bearing a number and colored ribbons, indicates the location of each graduate on the field. A printed key gives the names of the men with their numbers, while the colors indicate the college from which each graduated. The brass plate bears the inscription "Hartford's Missionaries, presented by the Student Quarterly." It is hoped this map will serve as a means of keeping Hartford graduates in all fields more closely related to the Seminary by thus showing to all that she does not forget the men at the front.

Mr. Robert E. Speer was at the Seminary to give a course of lectures in April. His subject was "Missionary Aspects of Great Movements." One lecture was devoted to the Tai Pang rebellion, one to the Sepoy rebellion, one to the movement of the Babes in Persia, one to the slave trade and rum traffic in Africa, one to the uprising in Japan, and the last to a more general consideration of the relation of Christianity to the world. No one ever finds Mr. Speer uninteresting. These lectures were not only engaging, they were scholarly. We hope that they may be put into print, that they may receive the attention which they deserve.

The base-ball season closed with the game on the Yale Field with the Yale Divinity School. Three years of wholesome (and to our minds most satisfactory) contests have made annual games with our Yale brethren traditional. In the first game twelve innings were played without giving either side the winning run. At New Haven the Hartford team began as they did last year with heavy batting, and soon obtained a winning lead, which was never seriously challenged throughout the game. Five games have been played with the Yale team, four going to us and one being a tie.

On April 22d the General Exercises consisted of preaching by R. A. Dunlap and an address by J. S. Clark. On April 29th the sermon was preached by H. E. Coombs. D. R. Kennedy read the hymn and N. K. Silliman read a passage of Scripture. Rev. Edwin W. Bliss, lately appointed secretary of the American Tract Society, addressed the students on May 6th. Two sermons were preached on the 13th of May, one by C. B. Bliss and the other by H. L. Mills.

PRELIMINARY ANNOUNCEMENT FOR SEVENTIETH YEAR, 1903-1904.

The year will open with a general service in the Chapel, Wednesday evening, September 30. At that time all students are expected to be present, and to have made the needful adjustments of rooms. The full schedule of class exercises begins the following morning. All general inquiries should be addressed to Professor Jacobus.

AIM OF THE SEMINARY.

The aim of the Seminary is to provide a thorough training for all who would fit themselves for the Gospel ministry.

The Seminary recognizes that a large majority of its graduates will become pastors of churches in our own country. It believes this office summons at the present time men of liberal culture, of excellent scholarship, and practical efficiency. It retains as the standard of admission the possession by the applicant of the degree of A.B., including a knowledge of Greek. Others are admitted only in exceptional cases, and where by careful testing their preparation is shown to be equivalent to that possessed by the college graduates. It believes in the power of a preached gospel and aims to fit men by means of scholarly acquisition, intellectual discipline, spiritual culture, and practical drill to be efficient promulgators of the Word.

It recognizes moreover that the ministry of Christ is a diverse ministry. It holds that he who through painstaking, minute, exhaustive, and sane scholarship adds to the sum of knowledge as respects Christian truth, whether found in the revelation given in the Bible, or ascertained from the revelation of Christian experience as manifested in the Church, or secured by logical deduction from facts presented, is no less a minister of the Word than is he who delivers his message from the pulpit. The Seminary therefore would encourage, on the part of those fitted for it, advanced scholarly work. By means of Fellowships for study abroad or at home, by means of graduate work offered, by means of a wide range of elective studies offered to students during their three years course by its large Faculty, it holds out opportunities for specialized study of unusual range.

The Seminary further recognizes that the mission of Christian-

ity is to evangelize the world, and that to America belongs a large share in the work of Foreign Missions. Hartford has always been a missionary seminary and 10 per cent. of its graduates have gone to the foreign field. By means of the income of the Charles M. Lamson Fund, established in memory of the late president of the American Board, the widest opportunities are provided for the study of Missions.. Every member of the Faculty contributes to this end, and all students are required to do work in this department. The work in Missions is arranged with reference to a twofold purpose: first, to give to regular students in the Seminary, whether planning to go to the foreign field or not, opportunity to familiarize themselves with missions; second, to provide to all appointees of mission boards, whether men or women, a well arranged course of study for one year previous to their departure for their fields.

The Seminary moreover recognizes that the church has its teaching as well as its preaching function. Through affiliation with the School of Religious Pedagogy (formerly the Springfield Bible Normal College), which is located across the street from the Seminary buildings, the Seminary is able to offer to its students work of the highest character in Genetic Psychology and in the Theory and Practice of Teaching, in addition to what is given in the Seminary.

The Seminary thus by means of its large Faculty, its Library of 80,000 volumes, its special funds, and its affiliated work aims to offer the broadest training for the diversified ministry of the Word.

INSTRUCTION.

The courses of study offered in the Seminary are classified under two general heads,—Preliminary Studies and Electives. This classification has been adopted in view of two main considerations,—the varied acquisition of students entering the Seminary, and the diversified forms of Christian activity inviting the modern minister.

The Preliminary Studies are those which it is taken for granted every student of theology must have had, and for instruction in which there is provision made in some, if not most, of the colleges. The adoption of an elective system by the colleges has brought it about that the preparation of students even from the same institution is most varied. For instance, from the same college there comes one student who has done no work whatever in Philosophy or Psychology, while another has worked in Psychology, Metaphysics, Ethics, and Philosophy of Religion. Some have studied

no Hebrew, while others have an excellent working knowledge of that language. It is presumed that a majority of the incoming students will be able to pass off more or less of the Preliminary Studies, and that time may thus be saved for elective work. As the universities and colleges adjust their courses more and more to the needs of the professional schools, the number of Preliminary Studies passed off will doubtless increase. These with the exception of Hebrew, which runs through Junior year, are scheduled for the first term. The precise adjustment as to hours, etc., is given below.

The Electives include all the other courses given in the Seminary. The college graduate of today has been accustomed to considerable freedom in the choice of studies throughout his college course. His mental equipment and his intellectual training, consequently, both demand and justify the continuation of his elective privileges. The danger of an elective system is that the studies chosen by the student will not be coördinated into a rational whole. By the adoption of the "grouping system," supplemented by "Faculty Advisers," it is believed that the student's work is so presented that either a rather closely specialized course or one quite broadly generalized may be intelligently chosen, and that in either case it will be a concatenated whole.

THE GROUP SYSTEM.

The group system was adopted two years ago. In the light of experience it has this year been somewhat modified for next year. There are offered five groups, one each in Old Testament, New Testament, history, systematics, practics. One of these each student must elect. It will be found, on examination of the table of groups, that a considerable proportion of the work in all the groups is identical. Under each group there are as many subgroups as there are professors teaching in that department. Each student will choose one subgroup. The professor whose subgroup he chooses becomes the student's Faculty Adviser, whose approval must be secured in the choice of all free electives. By means of the groups and subgroups there is secured to the student a general theological course, with the emphasis on some particular line of work. The free electives which he chooses may be elected with reference to either of two ends—leveling up the course and making the emphasis more uniform, or making the course more closely specialized. The system for the next year differs from that in the two years past chiefly in the following particulars: the number of groups is decreased, the variety of topics included in the groups is diminished, the hours of free elective time is increased.

GRADUATE AND SPECIALIZING WORK.

The Seminary desires in every way to encourage the extension of theological study to four years and to provide for those who wish to specialize in any department. Various lines of study are possible, made up in whole or in part from the list of electives given later, especially those marked with an asterisk. With the large number of professors and the excellent resources of the library the opportunity for original and carefully directed work is ample. The graduate work of resident students may be directed toward securing the degrees of S.T.M. or Ph.D. The conditions under which these degrees may be secured are carefully defined, and will be sent on application. The Seminary would also encourage pastors who may not be able to be strictly in residence to take up specialized courses of study. These will be arranged by the professors having in charge the departments in which the student wishes to work.

MISSIONS AND PEDAGOGY.

Attention has already been called to the opportunity the Seminary offers in the study of missions and pedagogy. The work in these departments is conducted partly by the regular professors in the Seminary, partly by instructors specially provided from outside, and partly by the affiliated School of Religious Pedagogy. These courses rank with the other courses in the Seminary. They are not simply general lectures but are adjusted to the methods of painstaking classroom instruction. The courses in missions and the list of instructors will be found on page 363. A brief statement of the most available courses offered in the School of Pedagogy will be found on page 366. Fuller description of these courses can be found in the Year Book of the school, which will be sent on application.

COMPARATIVE RELIGIONS.

The Seminary has projected and partially arranged for a number of lectures on the different non-Christian religions, to be eventually developed into a complete course in Comparative Religion. The plan as at present sketched contemplates (1) a short course of from 3 to 5 lectures dealing with each religion in broad outline and open to all students, and (2) a more extended course in each sacred literature, open to such students as are prepared to undertake work in the original languages.

The courses for which arrangements have been made, and

which, with the exception of those by Professor Paton, will be given next year, will be found under the general heading of courses in Missions above referred to.

ARRANGEMENT OF HOURS AND SCHEDULE.

The minimum number of hours required for graduation during the three years is 1,170 (390 hours each year, or about 13 hours a week exclusive of General Exercises). The maximum permitted is 1,350 hours (about 15 hours per week). The permission to approach the maximum depends on the student's scholarship.

The minimum of required hours is distributed as follows: Preliminary studies, 180 hours; group, 735 (excluding General Exercises); subgroup, 90; free electives, 165. To the free elective hours will be added all that are satisfactorily passed off by the student on entrance, and all taken above the minimum. Students who on entrance pass off the preliminary studies and 200 hours from the studies in any group will be admitted to standing in the Middle Class. This provision is specially intended to meet the wants of graduate students from the universities.

Practically all the courses offered are arranged in a fixed schedule as to day and hour. In the exceptional cases where this is not done the hour for the class will be fixed by private appointment with the professor. The student will thus be able to make his elective choice without conflict of hours or burdensome inequality in the work of different periods.

For convenience the year is arbitrarily divided into three terms each of about ten weeks, the Christmas recess coming during the second term.

DIRECTIONS FOR MAKING CHOICES.

In making his choices the student should, first, select his group, second, his subgroup, third, his free electives, in consultation with his Faculty Adviser, who is the professor whose subgroup has been chosen. In choosing electives he should see to it that the distribution of work between terms is not too unequal and that the hours of electives chosen do not conflict when he chooses courses not specifically offered to his own class. A student is free, with the approval of his Faculty Adviser, to choose courses other than those offered specifically to his class.

The completed list of studies chosen should be entered in the Course Book provided by the Recorder.

The choices of the Junior Class will be called in about the end of the first term, those of the Middle and Senior Classes near the close of the third term. It is expected that the choice of group and subgroup made Junior year obtains for the whole course, changes to be made only with Faculty consent. Free electives may be chosen annually. In addition to the complete list of courses offered are tables showing respectively the groups and subgroups, the schedule of classes by term, week, day, hour, the courses arranged by terms.

PRELIMINARY STUDIES

Required of all students at the outset of their course unless passed off at the time of entrance.

PROFESSOR HARTRANFT

- I Propædeutics and Encyclopædia (WF8) . . . J I 15

PROFESSOR MACDONALD

- I Hebrew I. Elementary grammar, with exercises in reading and writing the language, including only what is absolutely necessary for any use of the Hebrew Bible (TWThS11) . J I-2 80

- Elementary German, for those who have not studied it (MWF2) J I 30

PROFESSOR NOURSE

- I Hebrew History. A general outline (not required of those who take Nourse 2) (WF9) . J I 15

PROFESSORS MITCHELL AND GEER

- Outline of Church History, with text-book (MF11) . J I 15

PROFESSOR GILLET

- I Introduction to Philosophy, indicating briefly the terminology, the chief problems, and the chief methods of their solution (TTh2) . . . J I 15

PROFESSOR LIVINGSTON

- I Voice-building I. Practical drill, mostly in half-hour individual lessons, adapted to the student's needs J I 10

ELECTIVES OFFERED

Including all courses offered, whether in the Groups or outside.
Courses starred are intended mainly for Graduate Students.

DEPARTMENT OF PHILOLOGY AND EXEGESIS.

PROF. MACDONALD

- 1 Hebrew I—see *Prelim. Studies* (TWThS11)* . . . J 1-2 80
- 2 Hebrew II—reading, syntax, translation of English
into Hebrew (TThS11) J 3 30
- 3 Arabic I—outline of accidence, with reading of
about 10 pp. of texts M 1 30
- 4 Syriac I.—similar to No. 3 (M5,TS9) M 2 30
- 5 The Semitic races and languages, palæography, his-
tory of O. T. text, versions, and textual criticism
(given in 1904-5) MS 3 15
- 6 Some aspects of the Hebrew literary genius; its
essential characteristics, limitations, and spirit
(TTh3) MS 3 15
- 7 Arabic II—continuing No. 3 S 2 30
- 8 Syriac II—continuing No. 4 S 3 30
- 9 The Theology of Islam M 1 15
- 10 Missionary Activity and Methods of Muslims S 3 10
- 11 Attitude of Muslims toward Christian and Jewish
Scriptures S 3 10
- 12 Missions in Egypt and Arabia (given in 1904-5) MS 2 15
- 13 Muslim Educational Methods MS 2 5
- 14 Reading of Job, regarded as literature (given in
1904-5) MS 1 30
- 15 Reading of Amos and Ecclesiastes (TThF4) MS 1 30
- *16 Semitic Epigraphy—the Inscriptions of Mesha,
Siloam, etc. 30
- *17 Arabic III 30
- *18 Elementary Coptic I 30
- *19 Elementary Egyptian 30
- *20 Seminar in the Theology of Islam.

PROF. PATON

- 1 Higher Criticism of the O. T.—its nature, principles,
and method—the problems of integrity, authenti-
city, historicity, etc., and the evidence available
for their solution (TThS8) J 1 15

*Capital letters and numbers in parentheses indicate the day of the week and the hour of the day respectively. The letters and numbers in the right hand column indicate the class for which the course is intended, the term when given, and the total hours in the course. Where time marks are wanting, appointments will be made by private arrangement. Courses marked MS are given in 1903-4 and not the year following; alternating thus with courses marked 1904-5.

- 2 Introduction to the Pentateuch—its composition, age, authorship, historical character (TTh2) . . . M 1 30
- 3 Introduction to the Historical Books—their composition, age, relation to one another and to the Pentateuch, historical credibility in the light of archaeological discovery (TThS8) . . . J 2 15
- 4 Introduction to the Prophetical Books—their age, authorship, significance, relation to the history of prophecy as a whole (TThS8) . . . M 3 30
- 5 Introduction to the Poetical Books—their age, authorship, literary and religious value (TTh2) . . . M 2 15
- 6 Critical History of O. T. Literature—a connected account of its growth, from the beginnings in the desert, through the Mosaic and later periods, with the development of the prophetic, priestly, and wisdom schools, and the formation of the Canon (MWF10) . . . S 2 30
- 7 The Messianic Prophecies in chronological order—exegesis and discussion (TTh2) . . . M 2 15
- 8 Isaiah—reading of selections, with special reference to date . . . S 1 15
- 9 Exegesis of Jeremiah . . . M 3 30
- 10 Assyrian I—grammar, reading of transliterated texts, exercises in cuneiform . . . M 3 30
- 11 Assyrian II—reading of passages bearing on Israel's history . . . S 3 30
- 12 Missions in India (given in 1904-5) . . . MS 1 15
- 13 Jewish Education (given in 1904-5) . . . MS 2 5
- *14 Elementary Ethiopic . . . S 2 30
- *15 Rabbinic Hebrew—reading a Mishna tractate illustrating Jewish thought in the time of Christ . . . S 1 15
- *16 Hebrew Legislation—its contents and development in the Pentateuchal Codes.

PROF. JACOBUS

- 1 (a) N. T. Propædeutics—review of N. T. Criticism and the philosophical ideas involved
- (b) Romans—exegesis of selections bearing on theological discussion (TS9) . . . M 1 20
- 2 (a) N. T. Philology—the growth and characteristics of Hellenistic Greek (5 hrs.).
- (b) Galatians—exegesis of a portion, chiefly for method (25 hrs.) (TThS9) . . . J 2 30
- 3 Mark—exegesis of the narrative as the primary Gospel (TThS8) . . . M 2 30
- 4 The Fourth Gospel—exegesis of the discourse passages in correlation with the Synoptic Tradition (TThS8) . . . S 3 15
- 5 Ephesians—exegesis of selections for content and argument (TTh2) . . . S 1 15

- 6 I John — exegesis of selections, chiefly for their spiritual suggestiveness (TThS10) S 2 15
- 7 Philippians — exegesis of selections, with emphasis on ch. 2 (TTh2) M 3 15
- 8 Introduction to the Pauline Epistles — with special reference to present critical questions (TThS8) M 1 15
- 9 Introduction to the Johannine Gospel and Epistles — in the light of present criticism (TTh2) S 2 10
- 10 The Synoptic Problem — introduction to the first three Gospels, with special study of their interrelation (TThS8) M 1 15
- 11 Introduction to the Pastoral Epistles — their origin, integrity, and bearing on Paul's second imprisonment (TThS8) S 3 15
- 12 Introduction to the Acts — its sources and relation to Luke and to Paul's Epistles (not given in 1903-4) S 3 15
- *13 Introduction to Hebrews — its origin and place in N. T. thought S 1 15
- *14 Introduction to the Apocalypse — its composition and relation to the Antichrist tradition (not given in 1903-4) S 2 15
- *15 The Gospel Logia — the Synoptic Traditions considered with a view of approximately reconstructing the Logia S 2 —
- 16 Analysis work — the general progress of thought in each book of the N. T. (MS10) J 3 15
- 17 The Greek of the Septuagint — in relation to Alexandrian-Hellenistic Literature J 2 15
- 18 Missions in China (TThF5) MS 1 15
- 19 Teachers' Classes (given in 1904-5) MS 2 10
- *20 The Synoptic Traditions — seminar elaborating No. 15
- *21 The Sources of Acts — seminar

DEPARTMENT OF HISTORY

PROF. NOURSE

- 1 Hebrew History — see *Prelim. Studies* (M3, WF9) J 1 51
- 2 Hebrew History from Moses to David (MWF2) J 2 30
- 3 Hebrew History from Solomon to the Exile, and Jewish History to the end of the Persian Period (MWF11) J 3 30
- 4 O. T. Theology — general course on the development of the main beliefs (M4, WF9) J 3 30
- 5 N. T. Theology — general course on the teachings of Christ and the Primitive Church (MWF10) M 1 30
- 6 Jewish History from Alexander to the Roman Period (MWF2) M 1 15
- 7 Theology of the Early Minor Prophets (MWF2) M 3 15

- 8 Hebrew Prophecy—its principles and development,
with special attention to the Messianic element
(M5, WF9) M 2 25
- 9 Theology of Micah S 1 15
- 10 Theology of Amos S 3 15
- 11 Theology of I Peter S 2 15
- 12 N. T. Canon—general history to 400 (WF8) J 2 10
- 13 N. T. Canon—special historical work J 3 10
- 14 O. T. Apocrypha—general course (MF3) S 3 20
- 15 N. T. Text-Criticism—general outline of method
(WF8) J 2 10
- 16 Special MS. Study—seminar J 3 15
- 17 Early Maccabean time—seminar in the sources S 2 15
- 18 Missions in the Americas (TThF5) MS 1 15
- *19 Theology of the Jahvist Document in the Hexateuch
- *20 Theology of the early chapters of Acts, of James and
of I Peter as compared with Christ's and Paul's
teachings

PROF. MITCHELL

- 1 N. T. Times I—study of the sources preparatory to
constructive work in the Life of Christ and Apostolic
History (M3, WF9) J 1 15
- 2 N. T. Times II—constructive work, continuing No.
1 (M4, WF9) J 2 15
- 3 History to the Nicene Council—outline with reading
of sources for special points (M4, WF8) M 1 30
- 4 Post-Nicene History—outline (MWF10) M 2 15
- 5 Problems in the Life of Christ (MW2) J 3 10
- 6 Paul's view of the Life and Character of Christ
(MW2) J 3 10
- 7 Nicene Christology—the growth of the doctrine of
the Person of Christ to the Second Ecumenical
Council (MWF10) M 2 15
- *8 Asceticism and Monasticism—survey of the sources
to Basil the Great and Benedict of Nursia (MF3) M 2 15
- *9 Rise of the Papacy—survey of the sources to Gregory
the Great (WF9) M 3 10
- 10 Studies in Origen or Augustine (MF3, W2) S 1 15
- 11 The Church in the time of Justinian (MWF2) S 2 10
- 12 The Orthodox Eastern Church from Justinian to
1453 (MF3, W2) S 1 15
- 13 The Russian Church—rise and history (MWF2) S 2 10
- 14 Mohammedanism—its rise and spread to the found-
ing of the Caliphate of Baghdad (WF8) S 3 10
- 15 The Ottoman Empire—rise and history (M4, WF8) S 3 15
- 16 Missions in the First Six Centuries—their history
and method M 3 10
- 17 The Nestorian Church and its Missions in the Far
Orient (MWF2) S 2 10

18	The Conversion of Russia	S 2 10
19	Missions in the Balkan Provinces and Syria (given in 1904-5)	MS 2 15
20	Modern Greek	S 3 30
21	Greek and Roman Education	MS 2 5

PROF. GEER

1	The Mediæval Church I — from Gregory I to Gregory VII (M4,WF8)	M 2 15
2	The Mediæval Church II — from Gregory VII to the Reformation (M4,WF8) for class of 1904	S 1 15
	(M4,WF8) for class of 1905	M 3 15
3	The Reformation I — outline course (M4,WF8) (M5,WF9)	S 1-2 30
4	The Modern Church I — outline course from the Reformation to the present (M5,WF9)	S 2 15
5	Life of Bernard of Clairvaux — study in sources of Mediæval History (M4,WF8)	M 3 15
6	Mediæval Monasticism — with emphasis on the scien- tific use of sources (WF11)	S 1 15
7	Mediæval Reformation Movements — seminar	S 2 15
8	Canon Law — its history with readings in the <i>Corpus Juris Canonici</i>	M 2 15
9	Ecclesiastical Latin (M5,WF9)	M 1 15
10	The Continental Reformation — course similar in method to 6	S 2 15
11	The English Reformation — course similar in method to 6 (MWF2)	S 3 15
12	The Confessions of the Reformation Period — seminar	S 3 15
13	Ecclesiastical Polity (M4,WF8)	M 2 15
14	Mediæval Education	MS 2 5
15	Mediæval Missions — their history and method (M5,WF9)	M 1 15
16	Moravian Missions (given in 1904-5)	MS 1 15
17	The Modern Industrial Problem (MWF2)	S 3 15

PROF. SIMPSON

1	Congregationalism I — an outline history (TTh8)	S 1 15
2	Congregationalism II — its history as seen in its literature and doctrinal symbols, seminar (S8)	S 1 8
3	American Church History I — Colonial Period (M11, F4) (MWF11)	S 2-3 30
4	American Church History II — Nat'l Period (MWF11)	S 3 15
5	The Growth of Religious Liberty (TTh3)	S 1 15
	History of Selected Denominations with special reference to their American development	
6	The Presbyterians	S 3 10
7	The Methodists	S 3 10

8	The Baptists	S 3	10
	Special Courses in the History of Missions		
9	Spanish Catholic Missions in America	MS 2	5
10	French Catholic Missions in America	MS 2	5
11	Early Protestant Missions among the Indians	MS 2	5

DEPARTMENT OF SYSTEMATICS.

PROF. GILLET

1	Introduction to Philosophy—see <i>Prelim. Studies</i> (TTh2)	J 1	15
2	Outline of Apologetics—(TTh2, S10)	J 2	30
3	Antitheism—various non-Christian theories, with special discussion of the bearing of evolution on fundamental Christianity (TThS8)	J 3	15
4	Philosophy of Religion—including the nature and origin of religion, personality, etc. (TThS10)	M 1	30
5	XIXth Century Apologetics—history and criticism (TThS11)	S 2	30
6	N. T. Apologetics—inductive work, chiefly in the Gospels (TThS8)	J 3	15
7	The Evidence of Christian Experience—its value and scope (TThS10)	S 3	15
8	History of Apologetics—chiefly the first three cen- turies and the Deistic controversy	S 1	15
9	English Philosophy—from Locke onward, with special reference to Christian faith (TThS11)	S 1	30
10	History of Religions—introduction (TThS9)	M 3	15
11	Problems in the Philosophy of Religion—such as Cause, Purpose, Miracle, etc. (TThS9)	M 3	15
12	Studies in Modern Philosophy (M10, TTh3)	J 1	30
13	Apologetic Significance of Missions (given in 1904-5)	MS 3	15
14	Psychological Theory (TThF4)	MS 3	15
*15	Modern German Philosophy—reading course		
*16	History of Religions—reading course		
*17	Methods in Apologetics		
*18	The Problem of Immortality		

PROF. BEARDSLEE

1	The Doctrine of God—inductive Biblical studies of the Nature of Deity, the Trinity, the works of God, and a Theodicy (WF8)	J 3	15
2	The Doctrine of Man—similar studies of the Nature of Man, with special attention to the problems of Freedom and Sin (MWF2)	M 1	15
3	The Doctrines of Grace—similar studies of the Per- son of Christ, His relation to the Holy Ghost, and His atoning sufferings, with special attention to the activities, divine and human, that constitute an Experience of Saving Grace (MWF10)	M 3	30

4	Biblical Ethics—similar studies of the moral meaning to man of God's Nature, of Man's Moral Nature, especially Conscience, of Law, of Duty, of Grace, and of Virtue (M5,WF9)	S 1 30
5	The Kingdom of God—similar studies in both N. T. and O. T. (WF9)	S 3 15
6	Inspiration—the Biblical appeal to faith (M4,WF8)	S 2 15
7	History of Systematics—studies of typical writers to note the materials, methods, and forms of leading systems (M3,WF9)	J 2 15
8	History of Ethics—a review of leading heathen, pagan, Christian, and philosophical types (MWF2)	M 2 20
9	The Biblical Basis of Missions (TThF5)	MS 3 15
10	Methods of Religious Instruction—discipline in preparing different types of S. S. lessons (given in 1904-5)	MS 3 15
*11	The O. T. Doctrine of God—original work in Exodus, Amos, Isaiah, and Psalms	30
*12	The Doctrine of Judgment—the main Biblical instances and principles	15
*13	The Harmony of Grace—the symmetry and unity of the elements of Salvation in the Bible	15
14	The Biblical Basis of Ethics (M4,WF8)	S 2 15
*15	Ethics—studies of Biblical material, as the Wisdom Literature, the Johannine Writings, and Paul's Epistles	30
16	Studies in Luke. A careful analytic unfolding of the religious and moral contents of the third Gospel, designed as a help to the scientific discipline of Biblical Dogmatics and Ethics (MF3)	M 3 20

PROF. MACKENZIE

1	The Christian Doctrine of God (TThS11)	M 3 30
2	The Person and Work of Christ (TThS9)	S 1 30
3	The Holy Spirit and the Church (TThS8)	S 2 30
4	Christian Ethics (TThF4)	M 2 30
5	The Necessity and Method of Systematic Theology (MF11)	J 2 15
6	Contemporary Religious Thought (TThS9)	S 3 30
7	Studies in the Creeds and Confessions (TTh3)	S 2 15
8	The Principle of Missions (TThF5)	MS 3 10
9	Seminar Work on Modern Dogmatic Systems, as Calvin, Schleiermacher, Dorner, Rothe, Ritschl, Kaftan, etc.	
10	Studies in some Ethical Systems, as Spinoza, Kant, Schopenhauer, Spencer, etc.	

DEPARTMENT OF PRACTICS.

PROF. MERRIAM

- 1 Great Pastors and Preachers—lectures on the history of preaching, with essays and discussion on notable illustrations (TThS11) M 1 15
- 2 Homiletics I.—lectures on the genesis and construction of the sermon, analysis of examples, class-room work in original sermon plans (TThS11) M 2 30
- 3 Homiletics II.—continuation of I, class exercises in preaching and criticism (TThS10) M 3 15
- 4 Homiletics III.—advanced class preaching and criticism in prescribed themes, sermon problems in various categories (TThS10) S 1 30
- 5 Homiletics IV.—continuation of III, with special emphasis upon original choices of themes and sermon problems (WF11) S 2 15
- 6 Homiletics V.—private hours in individual sermon criticism S 2 5
- 7 The Pastorate and Local Problems—lectures on the church and pastorate, with special study of Hartford as a local field: visits to institutions, personal investigations and reports (TThS9) J 3 30
- 8 Pastoral Care—parish organization, pastoral visitation, personal religious work, conduct of regular and special pastoral services (TThS9) S 2 30
- 9 The Pastor and his Young People—the history and principles of pedagogy applied in the pastoral office (TThF4) MS 3 15
- 10 Sociology I.—general principles and special problems, with special reference to Christian activities: lectures, class essays, and discussions (TThS10) M 2 30
- 11 Poverty and Crime—lectures in the history, causes, and methods in dealing with these problems (TThS10) M 3 15
- 12 Missions in Africa (given in 1904-5) MS 3 15
- *13 Sociology II.—reading courses in selected problems, S 3 15
- *14 Homiletics—critical readings in the literature S 3 15

PROF. PRATT

- 1 Public Worship I.—its history in Hebrew, Apostolic, Mediæval, Reformation, and Modern times (MWF10) S 1 20
- 2 The Historic Liturgies—analyses, with study of selected formulæ and rites (MWF10) S 3 15
- 3 Public Worship II.—the conduct of the various exercises, exclusive of the Sacraments and Special Ordinances (MWF10) S 1 10
- 4 Hymnody—its history, with special emphasis on English and American developments (MWF11) M 1 30

- 5 The Hebrew Psalter—special introduction and exegesis of selections (MWF11) M 2 30
- 6 General Musical History—outline of periods and styles, with fuller account of the greater masters (MWF11) M 3 30
- 7 Church Music—the form of the hymn-tune, the anthem, the mass, with piano illustration (MWF10) S 3 15
- 8 The Oratorio—as an art-form, with piano illustration (MF2) S 1 15
- 9 Types of Musical Form—the dance, the song, the sonata, the fugue, with piano illustration J 3 15
- 10 The Symphony—as an art-form, with piano illustration (MF3) S 2 15
- 11 Sight-Singing I.—the rudiments of music, with drill in reading (MWF10) J 2 30
- 12 Sight-Singing II.—continuing No. 11 into part-singing (MF3) J 3 15
- 13 Harmony I.—exercises in tune-writing and analysis (MTF3) M 1 30
- 14 Harmony II.—continuing No. 13 M 3 15
- 15 Missions in Hawaii and the South Seas (TThF5) MS 2 15
- 16 Harmony III.
- 17 Special Liturgics—the conduct of Sunday-school services (given in 1904-5) MS 2 10
- *18 Liturgics—extensions of Nos. 1 and 3 in (a) the history of Public Worship, (b) its theory, or (c) its administration
- *19 Hymnody—original investigation in (a) the problems of the Psalms, (b) English Hymnody
- *20 Music History—studies in the development of particular forms, or in the works of selected composers

PROF. LIVINGSTON

- 1 Voice-Building I—see *Prelim. Studies* J 1 10
- 2 Voice-Building II—special individual work, after Junior year, the number of appointments to depend on the needs of the student. Apply directly to the instructor
- 3 Scripture and Hymn Reading—with reference to literary form (TTh3) M 2 15
- 4 Public Speaking—study of language and the essentials of effective delivery (TThS10) S 2 15
- 5 Theology of the English Poets—interpretation of selected examples (MWF2) M 3 15
- 6 Elements of Vocal Expression—work based on selections from general literature J 3 15
- 7 Sermon Delivery—special criticism for students of any class, given by individual appointments on application to the instructor

- 8 English Composition—exercises in various kinds of writing J 2 15
 9 Missions in Japan (TThF5) MS 2 15

PROF. THAYER

- 1 Bibliology—the history and use of books, including a history of the written and printed Bible 15
 2 A study of the manuscripts and editions of the Greek and Hebrew Testaments, the history of the English Bible, and practical methods of research 15
 3 Explanation of the classification of the Seminary Library, with instruction in the practical use of the books on the shelves. Hours by special arrangement with the Junior Class J 1 —
 4 Bibliography of Missions (TThF5) MS 3 5
 5 Reading in the Historical Books of the Old Testament—as a basis for historical study (TTh2) M 1 20
 6 Messianic Prophecies—exegesis and discussion (an equivalent for Paton 7) (TTh2) M 2 15

DR. SMITH

- 1 Foreign Missions—their organization and methods S 2 10

MR. BASSETT

- 1 Experiential Theology—conversion, the resulting types of character, and the means of grace in relation to character-building S 3 15

DR. HOLLIDAY

- 1 Presbyterian Polity—characteristics and practical working

DR. McCORMICK

- 1 Methodist Polity—its principles and operation

DR. HERVEY

- 1 Methods of Teaching S 3 15

MR. HAWKS

- 1 Readings in the Targums—selections on the Pentateuch and Prophets, with special study of grammatical form, etc. 15

MR. CAPEN

- 1 The Public Charities of Connecticut—the development of the poor laws, the treatment of pauperism in Connecticut, examined and compared with present methods in other States S 1 10

- 2 Sociological Progress in Mission Lands—removal of social evils, modification of institutions, indirect benefits S 2 15
- 3 Certain Problems of Foreign Missions considered from the point of view of Sociology—caste, heredity, laws of social progress, stationary *vs.* progressive civilizations, etc. S 3 15

MISSIONS

The courses in Missions offered by different instructors are here brought together and classified with the twofold purpose of facilitating the regular students' choice of electives in Missions, and of suggesting how there could be readily arranged a year's work exclusively in this topic.

With the exception of the courses in Comparative Religions, fuller description of the courses will be found in the complete List of Electives.

THEORY AND METHODS

<i>Prof. Gillett</i>	4	Philosophy of Religion	M 1 30
" <i>Beardslee</i>	9	Biblical Basis of Missions	MS 3 15
" <i>Mackenzie</i>	8	The Principle of Missions	MS 3 10
" <i>Gillett</i>	13	Apologetic Significance of Missions (1904-5)	MS 3 15
" <i>Capen</i>	2	Sociological Progress in Mission Lands	S 2 15
	3	Sociological Problems of Missions	S 3 15
" <i>Smith</i>	1	Organization and Methods	S 2 12
" <i>Thayer</i>	4	Bibliography of Missions	MS 3 5

HISTORY

<i>Prof. Gillett</i>	10	History of Religions—introduction	M 3 15
" <i>Mitchell</i>	14	Rise of Mohammedanism	S 3 10
" <i>Macdonald</i>	9	Theology of Islam	M 1 15
	10	Muslim Missionary Activity	S 3 10
	11	Muslim Attitude toward the Bible	S 3 10
" <i>Mitchell</i>	16	Missions in the First Six Centuries	M 3 10
	17	Nestorian Missions	S 2 10
	18	Conversion of Russia	S 2 10
" <i>Geer</i>	15	Mediæval Missions	M 1 15
	16	Moravian Missions (1904-5)	MS 1 15

SPECIAL MISSIONS

<i>Prof. Merriam</i>	10	In Africa (1904-5)	MS 3 15
" <i>Macdonald</i>	12	In Egypt and Arabia (1904-5)	MS 2 15
" <i>Mitchell</i>	19	In the Balkans and Syria (1904-5)	MS 2 15
" <i>Barton</i>	1	In Asia Minor	MS 15
" <i>Paton</i>	12	In India (1904-5)	MS 1 15
" <i>Jacobus</i>	18	In China	MS 1 15
" <i>Livingston</i>	9	In Japan	MS 2 15
" <i>Pratt</i>	15	In Hawaii and the South Seas	MS 2 15
" <i>Nourse</i>	18	In the Americas	MS 1 15

LANGUAGES

<i>Prof. Paton</i>	10	Assyrian I	M 3 30
	11	" II	S 3 30
	14	Ethiopic	S 2 30
	15	Rabbinic Hebrew	S 1 15
<i>" Macdonald</i>	3	Arabic I	M 1 30
	7	" II	S 2 30
	17	" III	30
	4	Syriac I	M 2 30
	8	" II	S 3 30
	18	Elementary Coptic	I 30
<i>" Mitchell</i>	20	Modern Greek	S 3 30
<i>" Trowbridge</i>		Turkish	I-2 30

By the courtesy of Trinity College, courses in Spanish, under Prof. McCook, and other courses, are open to students desiring them. For additional languages see under Comparative Religions.

COMPARATIVE RELIGIONS

Professor Martin (of Trinity College)

Indo-Iranian Languages * and Religious Literatures, together with Chinese and Malay.

Hours

- 1 *a* Sanskrit. Grammar (Perry, Whitney) and one brief illustrative selection (Lanman's Reader) from the Mahabharata, Hitopadeṣa, Manu, the Rigveda, the Brahmanas, and the Sutras respectively 25
- b* Five lectures (open also to general students) on the Religious Literature of India, intended to give an idea of its nature and scope and the present position of its study 5

Sanskrit is the key to Avestan and Pali, as to all the modern Aryan languages of India, and to much in the non-Aryan languages. Course 1*a* is a necessary preparation to courses 2*a* and 3*a*.

Hours

- 2 *a* Pali. Grammar (Frankfurter) and selections in Frankfurter's Handbook and Elwell's Jatakas 13
- b* Two lectures (open also to general students) giving a general survey of the literature of Buddhism 2
- 3 *a* Avestan (so-called Zend) Grammar (Jackson) and selections from the Yasna, Yashts, and Vendidad (Jackson's Avesta Reader) 13
- b* Two lectures (open also to general students) on the Religious Literature of the Zoroastrians and the present position of its study 2

* In these languages the purpose is to offer first a brief but substantial introduction and to continue the work thereafter with such students as wish it.

		Hours
c	Middle Persian. The Pahlavi Translations of the Avesta read in conjunction with Naryosang's Sanskrit version	
4	Modern Persian. Grammar (St. Clair-Tisdall, Darmesteter's <i>Études Iranienes</i>). The Vazir of Lankuran. Selections from the Christomathies of Salemann and Shukowski and Spiegel	30
5	Chinese. The Radicals and their simpler combinations with elementary readings. Foster's Elementary Lessons in Chinese with reference to Summers, Seidel, and Arendt	30
6	Malay. Grammar (Seidel or Crawford) and easy readings	30

The above scheme is tentative and probably can be carried out only by assigning some of the work to alternate years. In the years 1903-4 and 1904-5 Professor Martin will also lecture on one or more of the following topics from 3 to 6 hours :

- The Contributions of Missionaries to Linguistic Science.
- The Number and Classification of the Languages of the East Indies.
- The Linguistic Problem of the Philippine Islands.
- The Chinese Language as a Missionary Problem.

Professor Nourse

	Hours
The Religion of the Hebrews from a Comparative Standpoint	5

Professor Paton

The Religion of the Babylonians	5
Readings in Sacred Texts of the Babylonians	30

Professor Macdonald

The Religion of Islam	5
Readings in the Qur'an	30
Religion of the Egyptians	3

Professor Mitchell

Religion of the Greeks and Latins	5
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Professor Geer

Teutonic Religions	5
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Professor Gillett

Religions of Savage and Semicivilized Races	5
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SPECIAL LECTURES

Missionary Problems at Home. By Dr. Halsey of the Presbyterian Board of Missions (1904-5)	6
Missionary Organization at Home and on the Field. By Rev. J. L. Barton, D.D., of the A. B. C. F. M. (1903-4) MS 2	6
International Law relating to Americans residing abroad.	

	Hours
By Herbert Knox Smith, Esq., of Hartford (1903-4)	MS 2 3
Medical Instruction—information as to maintaining health and rendering simple medical services (1903-4)	
<i>a</i> Anatomy, Physiology, and Materia Medica. By Levi B. Cochran, M.D., of Hartford	MS 1 5
<i>b</i> Medical and Surgical Emergencies. By Oliver C. Smith, M.D., of Hartford,	MS 1 5
<i>c</i> General Medicine and Hygiene, with practical clinical work. By Frederick T. Simpson, M.D., of Hartford	MS 1 5
Cartography—practical studies in topography, etc. By Prof. B. S. Annis of the Hartford High School (1903-4)	MS 10
Business Methods in Mission Work. By Rev. G. Walter Fiske of Auburn, Maine (1904-5)	MS 10
Mission Study in the Home Church. By Rev. H. P. Beach, of the Student Volunteer Movement (1903-4)	MS 2 5
Mission Work Among Young People. By Rev. Wm. B. Forbush of Charlestown, Mass. (1904-5)	MS 5
History and Growth of the A. M. A. By Dr. C. J. Ryder (1904-5)	MS 3
City Missions—a study of the social problems involved in the philanthropic and missionary activities of the modern city. By David I. Green, Ph.D., of the Hartford Charity Organization Society (1904-5)	MS 3 10
By the courtesy of the Hartford Hospital, lectures in the Nurses' Training School are open to special students in missions; and classes in manual training at the Hillyer Institute are also accessible.	

RELIGIOUS PEDAGOGY

The following courses offered in this topic are here brought together in the same way as with the courses in Missions.

<i>Prof. Paton</i>	13	Jewish Education	MS 2 5
" <i>Mitchell</i>	21	Greek and Roman Education	MS 2 5
" <i>Macdonald</i>	13	Muslim Educational Methods	MS 2 5
" <i>Geer</i>	15	Mediæval Education	MS 2 5
" <i>Gillett</i>	14	Psychological Theory	MS 2 15
" <i>Merriam</i>	9	Pastor and Young People	MS 3 15
" <i>Beardslee</i>	10	Methods of Instruction (1904-05)	MS 3 15
" <i>Jacobus</i>	19	Teachers' Classes (1904-5)	MS 2 10
" <i>Pratt</i>	17	Special Liturgics (1904-05)	MS 2 10
" <i>Hervey</i>		Methods of Teaching	S 3 15

With these are affiliated various courses in the Hartford School of Religious Pedagogy, for the details of which see its Announcement for 1903-04.

<i>Prof. Pease</i>	I	History of Education (TWThF10)	J 1-2 60
" <i>Pease</i>	II	Principles of Education (TWThF10)	J 2-3 60

<i>Prof. Pease</i>	III	General Religious Pedagogy (WTh F9)	M 1-2 45
		a Psychological Basis of Teaching	
		b Essentials of Method	
		c Teaching Methods	
" <i>Pease</i>	IV	Normal and Class Methods (WTh F9)	M 2-3 45
" <i>Pease</i>	V	The Bible School (TW11)	S 1-2-3 60
		a Its History	5
		b Its Organization and Management	45
		c Organized Interdenominational Work	10
" <i>Pease</i>	VI	Primary Methods (3 hours per week first half year)	
		a Special Primary Methods	30
		b The Primary Department	15
" <i>Pease</i>	VII	The Bible School Curriculum (3 hrs. per week second half year)	
		a General Principles	30
		b Lesson Construction (practice with criticism)	
" <i>Pease</i>	VIII	The Philosophy of Froebel (1 hour per week)	30
" <i>Pease</i>	IX	Organized Bible School Work (1 hr. per week)	30
" <i>Dawson</i>	I	Genetic Psychology — a study of the development of mind, socially and individually, as a preparation for other courses in Psychology (TWTh4)	J 1-2 90
		a The Brain and Nervous System	12
		b Correlations of Physical and Psychical States	12
		c The Instinct — Feelings	36
		d Intelligence, Habit, and Will	30
" <i>Dawson</i>	II	Child-Study — an application of the preceding course to the study of children (ThFS11)	S 1-2-3 90
		a Heredity and Variation	20
		b The Development of the Body and Brain	20
		c The Psychical Development of the Child, with the dominating interests of each period	50
" <i>Dawson</i>	III	Social Psychology — an application of genetic psychology to the study of society, which is con-	

		sidered under four groups of social relations (3 hrs. per wk.)	90
	<i>a</i>	Industrial Relations . . .	30
	<i>b</i>	Domestic " . . .	20
	<i>c</i>	Political " . . .	20
	<i>d</i>	Cultural " . . .	20
<i>Prof. Dawson</i>	IV	Psychology of Religion (3 hours per week)	90

N. B. The subdivisions of hours in the courses in Psychology are approximate only.

TABLE I.—GROUPS

Group A		Group B		Group C		Group D		Group E	
OLD TESTAMENT		NEW TESTAMENT		HISTORY		SYSTEMATICS		PRACTICES	
<i>Macdonald</i>		<i>Macdonald</i>		<i>Macdonald</i>		<i>Macdonald</i>		<i>Macdonald</i>	
2 Heb. II	J 3 30	2 Heb. II	J 3 30	2 Heb. II	J 3 30	2 Heb. II	J 3 30	2 Heb. II	J 3 30
5 Sem. Lang.	M 3 15	4 Syriac I	M 2 30						
6 Heb. Genius	M 3 15			6 Heb. Genius	M 3 15				
<i>Paton</i>		<i>Paton</i>		<i>Paton</i>		<i>Paton</i>		<i>Paton</i>	
1 Prin. Crit.	J 1 15	1 Prin. Crit.	J 1 15	1 Prin. Crit.	J 1 15	1 Prin. Crit.	J 1 15	1 Prin. Crit.	J 1 15
4 Prophet. Bks.	M 3 30	4 Prophet. Bks.	M 3 30	6 O. T. Lit.	S 2 30	2 Pentateuch	M 1 30	6 O. T. Lit.	S 2 30
7 Mess. Proph.	M 2 15	7 Mess. Proph.	M 2 15			7 Mess. Proph.	M 2 15	7 Mess. Proph.	M 2 15
<i>Jacobus</i>		<i>Jacobus</i>		<i>Jacobus</i>		<i>Jacobus</i>		<i>Jacobus</i>	
2 Galatians	J 2 30	1 Romans	M 1 20	2 Galatians	J 2 30	2 Galatians	J 2 30	2 Galatians	J 2 30
3 Mark	M 2 30	3 Mark	M 2 30	3 Mark	M 2 30	3 Mark	M 2 30	3 Mark	M 2 30
		9 Joh. Lit.	S 2 10	8 Paul. Epp.	M 1 15	16 Analysis	J 3 15	8 Paul. Epp.	M 1 15
<i>Nourse</i>		<i>Nourse</i>		<i>Nourse</i>		<i>Nourse</i>		<i>Nourse</i>	
2 Heb. Hist. I	J 2 30	5 N. T. Theol.	M 1 30	5 N. T. Theol.	M 1 30	5 N. T. Theol.	M 1 30	5 N. T. Theol.	M 1 30
3 " II	J 3 30	12 N. T. Canon	J 2 10			7 Min. Proph.	M 3 15	7 Min. Proph.	M 3 15
4 O. T. Theol.	J 3 30	4 O. T. Theol.	J 3 30	4 O. T. Theol.	J 3 30				
		15 Text Crit.	J 2 10						
<i>Mitchell</i>		<i>Mitchell</i>		<i>Mitchell</i>		<i>Mitchell</i>		<i>Mitchell</i>	
1 N. T. Times	J 1 15	1 N. T. Times	J 1 15	1 N. T. Times	J 1 15	1 N. T. Times	J 1 15	1 N. T. Times	J 1 15
3 To 325	M 1 30	3 To 325	M 1 30	3 To 325	M 1 30	3 To 325	M 1 30	3 To 325	M 1 30
		4 To 600	M 2 15	7 Nic. Christ.	M 2 15	4 To 600	M 2 15		M 2 15
<i>Geer</i>		<i>Geer</i>		<i>Geer</i>		<i>Geer</i>		<i>Geer</i>	
3 Reformation	S 1 30	2 Med. Chh. II	M 3 15	1 Med. Chh. I	M 2 15	1 Med. Chh. I	M 2 15	1 Med. Chh. I	M 2 15
		3 Reformation	S 1 30	2 " II	M 3 15	2 " II	M 3 15	2 " II	M 3 15
				3 Reformation	S 1 30	3 Reformation	S 1 30	3 Reformation	S 1 30
<i>Gillett</i>		<i>Gillett</i>		<i>Gillett</i>		<i>Gillett</i>		<i>Gillett</i>	
2 Apologetics	J 2 30	2 Apologetics	J 2 30	2 Apologetics	J 2 30	2 Apologetics	J 2 30	2 Apologetics	J 2 30
				6 N. T. Apol.	J 3 15				
<i>Beardslee</i>		<i>Beardslee</i>		<i>Beardslee</i>		<i>Beardslee</i>		<i>Beardslee</i>	
1 God	J 3 15	1 God	J 3 15	1 God	J 3 15	1 God	J 3 15	1 God	J 3 15
2 Man	M 1 15	5 Kingdom	S 3 15	2 Man	M 1 15	2 Man	M 1 15	2 Man	M 1 15
3 Grace	M 3 30	3 Grace	M 3 30	3 Grace	M 3 30	3 Grace	M 3 30	4 Ethics	S 1 30
<i>Mackenzie</i>		<i>Mackenzie</i>		<i>Mackenzie</i>		<i>Mackenzie</i>		<i>Mackenzie</i>	
1 God	M 3 30	1 God	M 3 30	1 God	M 3 30	1 God	M 3 30	1 God	M 3 30
2 Christ	S 1 30	2 Christ	S 1 30	2 Christ	S 1 30	2 Christ	S 1 30	2 Christ	S 1 30
5 Theol. Method	J 2 15	5 Theol. Method	J 2 15	5 Theol. Method	J 2 15	5 Theol. Method	J 2 15	5 Theol. Method	J 2 15

<i>Merriam</i>	<i>Merriam</i>	<i>Merriam</i>	<i>Merriam</i>	<i>Merriam</i>	
2 Homiletics I	M 2 30	2 Homiletics I	M 2 30	2 Homiletics I	M 2 30
4 "	III S 1 30	4 "	III S 1 30	4 "	III S 1 30
8 Past. Care	S 2 30	8 Past. Care	S 2 30	8 Past. Care	S 2 30
<i>Pratt</i>	<i>Pratt</i>	<i>Pratt</i>	<i>Pratt</i>	<i>Pratt</i>	<i>Pratt</i>
1-3 Pub. Worsh.	S 1 30	1-3 Pub. Worsh.	S 1 30	1-3 Pub. Worsh.	S 1 30
5 Psalms	M 2 30	4 Hymnody	M 1 30	4 Hymnody	M 1 30
<i>Livingston</i>	<i>Livingston</i>	<i>Livingston</i>	<i>Livingston</i>	<i>Livingston</i>	<i>Livingston</i>
5 Poets	M 3 15	5 Poets	M 3 15	5 Poets	M 3 15
<i>Hervey</i>	<i>Hervey</i>	<i>Hervey</i>	<i>Hervey</i>	<i>Hervey</i>	<i>Hervey</i>
Teaching	S 3 15	Teaching	S 3 15	Teaching	S 3 15
<i>Smith</i>	<i>Smith</i>	<i>Smith</i>	<i>Smith</i>	<i>Smith</i>	<i>Smith</i>

Sub-groups

Under A

<i>Macdonald</i>	<i>Paton</i>
3 Arabic I	M 1 30
4 Syriac I	M 2 30
7 Arabic II	S 2 30
	5 " Hist. Bks. J 2 15
	6 " Poet. Bks. M 2 15
	6 O. T. Lit. S 2 30
	16 Analysis J 3 15

Under B

<i>Jacobus</i>	<i>Nourse</i>
2 Galatians	J 2 30
4 Fourth Gos.	S 3 15
8 Paul. Epp.	M 1 15
10 Synop. Probl'm	M 1 15
16 Analysis	J 3 15
	2 Early Heb. Hist. J 2 30
	3 Late " J 3 30
	7 Nic. Christ'y M 2 15
	8 Monasticism M 2 15
	9 Papacy M 3 10
	12 East. Ch. S 1 15
	13 Russ. Ch. S 2 10
	14 Mohammed'm S 3 10

Under C

<i>Mitchell</i>	<i>GEER</i>
2 N. T. Times II	J 2 15
7 Nic. Christ'y	M 2 15
8 Monasticism	M 2 15
9 Papacy	M 3 10
12 East. Ch.	S 1 15
13 Russ. Ch.	S 2 10
14 Mohammed'm	S 3 10
	4 Mod. Chh. S 2 15
	5 Med. Sources M 3 15
	6 Monasticism S 1 15
	10 Cont. Ref. S 2 15
	11 Eng. " S 3 15
	13 Chh. Polity M 2 15

Under D

<i>Gillett</i>	<i>Beardslee</i>
3 Antitheism	J 3 15
4 Phil. of Rel.	M 1 30
5 Modern Apol.	S 2 30
7 Christ'n Exp.	S 3 15
	14 Biblical Ethics S 2 15
	3 Holy Spirit S 2 30
	4 Contemp. Rel. S 3 15
	5 Theol. Method J 2 15
	7 Studies in Creeds S 2 15

Under E

<i>Pratt</i>	<i>Merriam</i>	<i>Pedagogics</i>
2 Liturgies	M 1 15	S 3 15
5 Psalms	M 3 15	M 2
7 Ch. Music	S 2 30	S 3
or	M 2 30	45
6 Mus. Hist.	M 3	45
8 Oratorios	S 1	S 1
11 Sight Sing.	J 2 30	J 2 30

Sub-group can be arranged in consultation with Recorder.

TABLE II.—DAILY SCHEDULE OF HOURS.
JUNIOR CLASS.—Term I.

Hrs.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	Hrs.
8	.....	| Paton 1	Hartranft |	| Paton 1	Hartranft |	| Paton 1	8
9	.....	Pease I	Nurse 1 | Mitchell 1	Pease I	Nurse 1 | Mitchell 1	.....	9
10	Gillett 12	.....	Pease I	Pease I	Pease I	.....	10
11	Mitchell-Geer	Macdonald 1	Macdonald 1	Macdonald 1	Mitchell-Geer	Macdonald 1	11
2	<i>German</i>	Gillett 1	<i>German</i>	Gillett 1	<i>German</i>	.....	2
3	Nurse 1 | Mitchell 1	Gillett 12	<i>General Exercise</i>	Gillett 12	.....	.....	3
4	.....	Dawson I	Dawson I	Dawson I	.....	.....	4

Term II.

Hrs.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	Hrs.
8	.....	Paton 3 |	Nurse 15 | Nurse 12	Paton 3 |	Nurse 15 | Nurse 12	Paton 3 |	8
9	.....	Jacobus 2	Mitchell 2 | Beardslee 7	Jacobus 2	Mitchell 2 | Beardslee 7	Jacobus 2	9
10	Pratt 11	Pease I-II	Pratt 11, or Pease I-II	Pease I-II	Pratt 11, or Pease I-II	Gillett 2	10
11	Mackenzie 5	Macdonald 1	Macdonald 1	Macdonald 1	Mackenzie 5	Macdonald 1	11
2	Nurse 2	Gillett 2	Nurse 2	Gillett 2	Nurse 2	.....	2
3	| Beardslee 7	.....	<i>General Exercise</i>	.....	.....	.....	3
4	Mitchell 2 |	Dawson I	Dawson I	Dawson I	.....	.....	4

Term III.

Hrs.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	Hrs.
8	.....	Gillett 3 | Gillett 6	Beardslee 1	Gillett 3 | Gillett 6	Beardslee 1	Gillett 3 | Gillett 6	8
9	.....	Merriam 7	Nurse 4	Merriam 7	Nurse 4	Merriam 7	9
10	Jacobus 16	Pease II	Pease II	Pease II	Pease II	Jacobus 16	10
11	Nurse 3	Macdonald 2	Nurse 3	Macdonald 2	Nurse 3	Macdonald 2	11
2	Mitchell 5 | Mitchell 6	.....	Mitchell 5 | Mitchell 6	.....	.....	.....	2
3	Pratt 12	.....	<i>General Exercise</i>	.....	Pratt 12	.....	3
4	Nurse 4	Dawson I	Dawson I	Dawson I	.....	.....	4

MIDDLE CLASS. — Term I.

Hrs.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	Hrs.
8	. . . . .	Jacobus 8 | Jacobus 10	Mitchell 3	Jacobus 8 | Jacobus 10	Mitchell 3	Jacobus 8 | Jacobus 10	8
9	. . . . .	Jacobus 1	{ Geer 15 | Geer 9 }	Pease III	{ Geer 15 | Geer 9 }	Jacobus 1	9
10	Nourse 5	Gillett 4	{ or Pease III }	Gillett 4	{ or Pease III }	Gillett 4	10
11	Pratt 4	| Merriam 1	Nourse 5	| Merriam 1	Nourse 5	| Merriam 1	11
2	Nourse 6 | Beardslee 2	Paton 2	Nourse 6 | Beardslee 2	Paton 2	Nourse 6 | Beardslee 2	. . . . .	2
3	Pratt 13	Pratt 13	<i>General Exercise</i>	. . . . .	Pratt 13	. . . . .	3
4	Mitchell 3	Macdonald 15	. . . . .	Macdonald 15	Macdonald 15	. . . . .	4
5	Geer 15 | Geer 9	Jacobus 18 | Nourse 18	. . . . .	Jacobus 18 | Nourse 18	Jacobus 18 | Nourse 18	. . . . .	5

Term II.

8	. . . . .	Jacobus 3	Geer 13 | Geer 1	Jacobus 3	Geer 13 | Geer 1	Jacobus 3	8
9	. . . . .	Macdonald 4	Nourse 8 or Pease III-IV	Pease III-IV	Nourse 8, or Pease III-IV	Macdonald 4	9
10	Mitchell 4 | Mitchell 7	Merriam 10	Mitchell 4 | Mitchell 7	Merriam 10	Mitchell 4 | Mitchell 7	Merriam 10	10
11	Pratt 5	Merriam 2	Pratt 5	Merriam 2	Pratt 5	Merriam 2	11
2	Beardslee 8	Paton 5 | Paton 7	Beardslee 8	Paton 5 | Paton 7	Beardslee 8	. . . . .	2
3	Mitchell 8	Livingston 3	<i>General Exercise</i>	Livingston 3	Mitchell 8	. . . . .	3
4	Geer 13 | Geer 1	Mackenzie 4	. . . . .	Mackenzie 4	Mackenzie 4	. . . . .	4
5	Macdonald 4 or Nourse 8	Livingston 9 | Pratt 15	. . . . .	Livingston 9 | Pratt 15	Livingston 9 | Pratt 15	. . . . .	5

Term III.

8	. . . . .	Paton 4	Geer 2 | Geer 5	Paton 4	Geer 2 | Geer 5	Paton 4	8
9	. . . . .	Gillett 10 | Gillett 11	{ Mitchell 9 | Mitchell 16 }	{ Gillett 10 | Gillett 11 }	{ Mitchell 9 | Mitchell 16 }	{ Gillett 10 | Gillett 11 }	9
10	Beardslee 3	Merriam 3 | Merriam 11	Beardslee 3	Merriam 3 | Merriam 11	Beardslee 3	Merriam 3 | Merriam 11	10
11	Pratt 6	Mackenzie 1	Pratt 6	Mackenzie 1	Pratt 6	Mackenzie 1	11
2	Nourse 7 | Livingston 5	Jacobus 7	Nourse 7 | Livingston 5	Jacobus 7	Nourse 7 | Livingston 5	. . . . .	2
3	Beardslee 16	Macdonald 6	<i>General Exercise</i>	Macdonald 6	Beardslee 16	. . . . .	3
4	Geer 2 | Geer 5	Gillett 14 | Merriam 9	. . . . .	Gillett 14 | Merriam 9	Gillett 14 | Merriam 9	. . . . .	4
5	. . . . .	Beardslee 9 | Thayer 4	. . . . .	Beardslee 9 | Thayer 4	Beardslee 9 | Thayer 4	. . . . .	5
		Mackenzie 8		Mackenzie 8	Mackenzie 8		

SENIOR CLASS.—Term I.

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	HIT
8	Simpson 1	Geer 2 | Geer 3	Simpson 1	Geer 2 | Geer 3	Simpson 2	8
9	Mackenzie 2	Beardslee 4	Mackenzie 2	Beardslee 4	Mackenzie 2	9
10	Merriam 4	Pratt 1-3	Merriam 4	Pratt 1-3	Merriam 4	10
11	Gillett 9, or Pease V	Geer 6, or Pease V	Gillett 9, or Dawson II	Geer 6, or Dawson II	Gillett 9, or Dawson II	11
2 Pratt 8	Jacobus 5	Mitchell 12 | Mitchell 10	Jacobus 5	Pratt 8	. . . . .	2
3 Mitchell 12 | Mitchell 10	Simpson 5	General Exercise	Simpson 5	Mitchell 12 | Mitchell 10	. . . . .	3
4 Geer 2 | Geer 3	Macdonald 15	. . . . .	Macdonald 15	Macdonald 15	. . . . .	4
5 Beardslee 4	Jacobus 18 | Nourse 18	. . . . .	Jacobus 18 | Nourse 18	Jacobus 18 | Nourse 18	. . . . .	5

Term II.

8	Mackenzie 3	Beardslee 14 | Beardslee 6	Mackenzie 3	Beardslee 14 | Beardslee 6	Mackenzie 3	8
9	Merriam 8	Geer 3 | Geer 4	Merriam 8	Geer 3 | Geer 4	Merriam 8	9
10	Livingston 4 | Jacobus 6	Paton 6	Livingston 4 | Jacobus 6	Paton 6	Livingston 4 | Jacobus 6	10
11	Gillett 5, or Pease V	Merriam 5, or Pease V	Gillett 5, or Dawson II	Merriam 5, or Dawson II	Gillett 5, or Dawson II	11
2 Mitchell 13-11-17	Jacobus 9	Mitchell 13-11-17	Jacobus 9	Mitchell 13-11-17	. . . . .	2
3 Pratt 10	Mackenzie 7	General Exercise	Mackenzie 7	Pratt 10	. . . . .	3
4 Beardslee 14 | Beardslee 6	Macdonald 13 | Paton 13	. . . . .	Geer 14 | Mitchell 21	Simpson 3	. . . . .	4
5 Geer 3 | Geer 4	Livingston 9 | Pratt 15	. . . . .	Livingston 9 | Pratt 15	Livingston 9 | Pratt 15	. . . . .	5

Term III.

8	Jacobus 4 | Jacobus 11	Mitchell 14 | Mitchell 15	Jacobus 4 | Jacobus 11	Mitchell 14 | Mitchell 15	Jacobus 4 | Jacobus 11	8
9	Mackenzie 6	Beardslee 5	Mackenzie 6	Beardslee 5	Mackenzie 6	9
10	Gillett 7 |	Pratt 7 | Pratt 2	Gillett 7 |	Pratt 7 | Pratt 2	Gillett 7 |	10
11	Pease V	{ Simpson 3 | Simpson 4 } or Pease V	Dawson II	{ Simpson 3 | Simpson 4 } or Dawson II	Dawson II	11
2 Geer 11 | Geer 17	. . . . .	Geer 11 | Geer 17	. . . . .	Geer 11 | Geer 17	. . . . .	2
3 Nourse 14	Macdonald 6	General Exercise	Macdonald 6	Nourse 14	. . . . .	3
4	Gillett 14 | Merriam 9	. . . . .	Gillett 14 | Merriam 9	Gillett 14 | Merriam 9	. . . . .	4
5	Beardslee 9 | Thayer 4	. . . . .	Beardslee 9 | Thayer 4	Beardslee 9 | Thayer 4	. . . . .	5
	. . . . .	. . . . .	. . . . .	Beardslee 9 | Mackenzie 8	. . . . .	4

TABLE III.—COURSES INCLUDED IN GROUPS AND SUBGROUPS, ARRANGED BY TERMS

(As given during the year 1903-1904.)

JUNIOR YEAR — Term I

PRELIMINARY STUDIES—required of all students, unless passed off at entrance:				
Hartranft 1 Propaedeutics Macdonald 1 Hebrew I (Continued in Term II)	15 40	Elementary German Nourse 1 Heb. Hist. Outline Mitchell-Geer Church Hist. Outline	30 15 15	Gillett 1 Intro. to Philosophy Livingston 1 Voice-Building I [Total, 140 hours]
Group A OLD TESTAMENT A ¹ . Prof. Macdonald A ² . Prof. Paton	Group B NEW TESTAMENT Prof. Jacobus	Group C HISTORY C ¹ . Prof. Nourse C ² . Prof. Mitchell C ³ . Prof. Geer	Group D SYSTEMATICS D ¹ . Prof. Gillett D ² . Prof. Beardslee D ³ . Prof. Mackenzie	Group E PRACTICES E ¹ . Prof. Merriam E ² . Prof. Pratt
Paton 1 Prin. Crit. Mitchell 1 NT. Times I	15 15 Paton 1 Prin. Crit. Mitchell 1 NT. Times	15 15 Paton 1 Prin. Crit. Mitchell 1 NT. Times	15 15 Paton 1 Prin. Crit. Mitchell 1 NT. Times	15 15 Paton 1 Prin. Crit. Mitchell 1 NT. Times
[A ¹ or A ² = 170]	[B = 170]	[C ¹ , C ² , or C ³ = 170]	[D ¹ , D ² , or D ³ = 170]	[E ¹ or E ² = 170]
Term II				
Macdonald 1 continued Jacobus 2 Galatians Gillett 2 Gen. Apolog. Mackenzie 5 Prolegom. Nourse 12 NT. Canon " 15 Text-Crit.	40 30 30 30 15 10 10 C ¹ . Nourse 2 Heb. Hist. I C ² . Mitchell 2 NT. Times II	40 30 30 30 15 15 10 C ¹ . Nourse 2 Heb. Hist. I C ² . Mitchell 2 NT. Times II	40 30 30 30 15 15 15 D ³ . Mackenzie 5 Prolegom.	40 30 30 30 15 15 15 E ² . Pratt 11 Sight Sing.
A ² . Paton 3 Hist. Bks.	15			
[A ¹ = 145. A ² = 160]	[B = 135]	[C ¹ = 145. C ² = 130. C ³ = 115]	[D ¹ or D ² = 100. D ³ = 115]	[E ¹ = 115. E ² = 145]
Term III				
Macdonald 2 Heb. II Beardslee 1 God Nourse 4 OT. Theol. " 3 Heb. Hist. II	30 15 30 30 30 30 30 C ¹ . Nourse 3 Heb. Hist. II	30 15 30 30 15 15 15 C ¹ . Nourse 3 Heb. Hist. II	30 15 15 15 15 15 15 D ¹ . Gillett 3 Antitheism	30 15 15 15 15 15 15 Macdonald 2 Heb. II Beardslee 1 God
[A ¹ or A ² = 105]	[B = 90]	[C ¹ = 105. C ² or C ³ = 75]	[D ¹ = 90. D ² or D ³ = 75]	[E ¹ or E ² = 45]

See foot-note at end of table for Senior Year.

MIDDLE YEAR—Term I

Group A	Group B	Group C	Group D	Group E
Mitchell 3 to 325 Beardslee 2 Man A ¹ . Macdonald 3 Arabic I. 30 A ² . Paton 2 Pentateuch 30	Mitchell 3 to 325 Jacobus 1 Romans " 8 Paul. Epp. " 10 Synop. Prob. Nourse 5 NT. Theol.	Mitchell 3 to 325 Beardslee 2 Man Jacobus 8 Paul. Epp. Pratt 4 Hymnody Nourse 5 NT. Theol.	Mitchell 3 to 325 Beardslee 2 Man Paton 2 Pentateuch Nourse 5 NT. Theol.	Mitchell 3 to 325 Beardslee 2 Man Jacobus 8 Paul. Epp. Pratt 4 Hymnody Nourse 5 NT. Theol.
[A ¹ or A ² = 75]	[B = 110]	C ¹ . Nourse 6 Jew. Hist. [C ¹ = 135. C ² or C ³ = 120]	D ¹ . Gillett 4 Phil. of Rel. [D ¹ = 135. D ² or D ³ = 105]	E ¹ . Merriam 1 Grt. Past. [E ¹ = 135. E ² = 120]

Term II

Group A	Group B	Group C	Group D	Group E
Paton 7 Mess. Proph. Jacobus 3 Mark Merriam 2 Homil. I. Pratt 5 Psalms A ¹ . Macdonald 4 Syriac I. 30 A ² . Paton 5 Post. Bks. 15	Paton 7 Mess. Proph. Jacobus 3 Mark Merriam 2 Homil. I. Macdonald 4 Syriac I. Mitchell 7 Nic. Christ. " 8 Monasticism 15 C ¹ . Geer 13 Polity C ² . Geer 13 Polity	Mitchell 4 to 600 Jacobus 3 Mark Merriam 2 Homil. I. Geer 1 Med. Chh. I. Mitchell 7 Nic. Christ. " 8 Monasticism 15 C ¹ . Geer 13 Polity C ² . Geer 13 Polity	Paton 7 Mess. Proph. Jacobus 3 Mark Merriam 2 Homil. I. Geer 1 Med. Chh. I. Mitchell 7 Nic. Christ. D ¹ . Beardslee 8 Hist. Eth. D ² . Mackenzie 4 Ethics	Paton 7 Mess. Proph. Jacobus 3 Mark Merriam 2 Homil. I. Geer 1 Med. Chh. I. Mitchell 4 to 600 Livingston 3 Reading E ¹ . Merriam 10 Sociology E ² . Pratt 5 Psalms
[A ¹ = 135. A ² = 120]	[B = 105]	[C ¹ = 90. C ² = 120. C ³ = 150]	[D ¹ = 105. D ² = 125. D ³ = 135]	[E ¹ or E ² = 150]

Term III

Group A	Group B	Group C	Group D	Group E
Mackenzie 1 God Beardslee 3 Grace Macdonald 6 Heb. Lit. Gen. Livingston 5 Poets Paton 4 Proph. Bks.	Mackenzie 1 God Beardslee 3 Grace Geer 2 Med. Chh. II. Paton 4 Proph. Bks.	Mackenzie 1 God Beardslee 3 Grace Geer 2 Med. Chh. II. Livingston 5 Poets Macdonald 6 Heb. Lit. Gen. C ¹ . Nourse 7 Min. Proph. C ² . Mitchell 9 Papacy C ³ . Geer 5 Med. Sources	Mackenzie 1 God Beardslee 3 Grace Geer 2 Med. Chh. II. Livingston 5 Poets Nourse 7 Min. Proph.	Mackenzie 1 God Geer 2 Med. Chh. II. Livingston 5 Poets Nourse 7 Min. Proph.
[A ¹ or A ² = 120]	[B = 105]	[C ¹ or C ² = 120. C ³ = 115]	[D ¹ , D ² , or D ³ = 105]	[E ¹ = 90. E ² = 105]

See foot-note at end of table for Senior Year.

SENIOR YEAR — Term I

Group A	Group B	Group C	Group D	Group E
Geer 3 Reformation Merriam 4 Homil. III. Pratt 1-3 Pub. Worsh.	15 Geer 3 Reformation 30 Merriam 4 Homil. III. 30 Pratt 1-3 Pub. Worsh.	15 Geer 3 Reformation 30 Merriam 4 Homil. III. 30 Pratt 1-3 Pub. Worsh. C ² . Mitchell 12 East. Chh. C ² . Geer 6 Monasticism	15 Geer 3 Reformation 30 Merriam 4 Homil. III. 30 Pratt 1-3 Pub. Worsh. D ² . Beardslee 4 Ethics	15 Geer 3 Reformation 30 Merriam 4 Homil. III. 30 Pratt 1-3 Pub. Worsh. Beardslee 4 Ethics E ² . Pratt 8 Oratorios
[A ¹ or A ² = 75]	[B = 75]	[C ¹ = 75. C ² or C ³ = 90]	[D ¹ or D ² = 75. D ³ = 105]	[E ¹ = 105. E ² = 120]

Term II

Group A	Group B	Group C	Group D	Group E
Geer 3 continued Smith 1 Missions A ¹ . Macdonald 7 Arabic II A ² . Paton 6 O. T. Lit.	15 Geer 3 continued 10 Smith 1 Missions 30 Merriam 8 Past. Care 10 Jacobus 9 Joh. Lit. 15 Livingstone 4 Speaking	15 Geer 3 continued 10 Smith 1 Missions 30 Paton 6 O. T. Lit. C ² . Mitchell 13 Russ. Chh. C ² . Geer 4 Mod. Chh. C ³ . " 10 Contin. Ref.	15 Geer 3 continued 10 Smith 1 Missions 30 Merriam 8 Past. Care D ¹ . Gillett 5 Mod. Apolog. D ² . Beardslee 6 Inspiration D ² . " 14 Bib. Ethics D ³ . Mackenzie 3 H.S. & Ch. D ³ . " 7 Creeds	15 Geer 3 continued 10 Smith 1 Missions 30 Paton 6 O. T. Lit. 15 Livingstone 4 Speaking E ¹ . Merriam 8 Past. Care
[A ¹ or A ² = 55]	[B = 80]	[C ¹ = 55. C ² = 65. C ³ = 85]	[D ¹ or D ² = 85. D ³ = 100]	[E ¹ = 100. E ² = 70]

Term III

Group A	Group B	Group C	Group D	Group E
Hervey 1 Teaching Macdonald 6 Heb. Lit. Gen.	15 Hervey 1 Teaching 15 Beardslee 5 Kingdom 15 Jacobus 4 4th Gosp.	15 Hervey 1 Teaching 15 Macdonald 6 Heb. Lit. Gen. C ² . Mitchell 14 Mohammed C ³ . Geer 11 Eng. Ref.	15 Hervey 1 Teaching 15 Bassett 1 Expr. Theol. D ¹ . Gillett 7 Xtn. Expr. D ² . Beardslee 5 Kingdoms D ³ . Mackenzie 4 Contemp. Thought	15 Hervey 1 Teaching 15 Pratt 2 Liturgies 15 " 7 Chh. Mus.
[A ¹ or A ² = 30]	[B = 45]	[C ¹ = 30. C ² = 40. C ³ = 45]	[D ¹ or D ² = 45. D ³ = 60]	[E ¹ = 15. E ² = 45]

In addition to the above, in all Groups

Each student is expected, during his course, to elect at least 65 hours from various courses in *Missions* or *Pedagogy*.

Each student is expected to attend 24 *General Exercises* in each year.

MISSIONS

- Gillett* 4 Philos. of Religion M 30
Macdonald 9 Theology of Islam M 15
Geer 15 Mediaeval Missions M 15
 " 16 Moravian Miss. (1904-5) MS 15
Paton 12 In India (1904-5) MS 15
Jacobus 18 In China (1903-4) MS 15
Nourse 18 In the Americas (1903-4) MS 15
Paton 15 Rabbinic Hebrew (1903-4) MS 15
Macdonald 3 Arabic I S 15
 " 18 Coptic M 30
Trowbridge 1 Turkish 15
Cochran-Smith-Simpson Medical Instruction (1903-4) MS 15

MISSIONS

- Capen* 2 Sociological Results S 15
Mitchell 17 Nestorian Missions S 10
 " 18 Conversion of Russia S 10
Macdonald 12 In Egypt and Arabia (1904-5) MS 15
Mitchell 19 In Balkans and Syria (1904-5) MS 15
Livingston 9 In Japan (1903-4) MS 15
Pratt 15 In the Pacific (1903-4) MS 15
Simpson 9 Spanish in America MS 5
 " 10 French " MS 5
 " 11 Protestant for Indians MS 5
Macdonald 7 Arabic II S 30
 " 4 Syriac I M 30
Trowbridge 1 Turkish continued M 15
Paton 14 Ethiopic S 30
Baron Organization (1903-4) MS 6
Smith International Law (1903-4) MS 3
Beach Study in Home Church (1903-4) MS 5

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- Beardslee* 9 Biblical Basis (1903-4) MS 15
Mackenzie 8 Principles (1903-4) MS 10
Gillett 13 Apologetic Value (1904-5) MS 15
Capen 3 Sociological Problems S 15
Thayer 4 Bibliography (1903-4) MS 5
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Mitchell 16 In Centuries I-VI M 10
 " 14 Mohammedanism S 10
Macdonald 10 Muslim Missions S 10
 " 11 Muslims and Bible S 10
Merriam 12 In Africa (1904-5) MS 15
Macdonald 8 Syriac II S 30
Mitchell 20 Modern Greek S 30
Paton 10 Assyrian I M 30
 " 11 Assyrian II S 30
Green City Missions (1904-5) MS 10

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- Dawson* I Psychology J 30
 " II Child-study S 30
Pease I Hist. of Education J 40
 " III General Method M 30
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- Paton* 13 Jewish MS 5
Mitchell 21 Greek and Roman (1903-4) MS 5
Macdonald 13 Muslim (1903-4) MS 5
Geer 14 Mediaeval (1903-4) MS 5
Jacobus 19 Teachers' Classes (1904-5) MS 10
Pratt 17 S. S. Liturgics (1904-5) MS 10
Dawson I Psychology J 30
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Pease I Hist. of Education J 20
 " II Principles of Education J 20
 " III General Method M 15
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- Gillett* 14 Psychol. Theory (1903-4) MS 15
Merriam 9 Pastor and the Young (1903-4) MS 15
Beardslee 10 Methods (1904-5) MS 15
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